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CSS

Tiruppanandal Kasi Mutt's Endowment

SPECIAL LECTURES
ON
SAIVA SIDDHĀNTA

BY

Sivabhaktamani
Tiruvachakamani
K. M. BALASUBRAMANIAM

WITH A FOREWORD

BY

DR. S. RADHAKRISHNAN
Vice-President of India

PUBLISHED BY
THE ANNAMALAI UNIVERSITY
1959

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DR. S. RADHAKRISHNAN
Vice-President of India

सत्यमेव जयते

NEW DELHI,
10th. September 1959.

FOREWORD

When I happened to be the Vice-Chancellor of the Banaras Hindu University, Sri Arulnandi Tambiran, the Head of the Tirupanandal Mutt, instituted an endowment for lectures on Saiva Siddhanta. Under the auspices of this endowment Sri K. M. Balasubramaniam gave a few lectures on Saiva Siddhanta which are brought together in this Volume. He makes out with wide learning and cross reference to western thought how the Saiva Siddhānta philosophy is a true variant of Vedic thought. He points out how the Vedas and the Agamas expound the same pattern of thought. He discusses in great detail the problems of God, soul and matter. The book is a valuable introduction to a relatively little-known system of Indian philosophy.

(Sd.) S. Radhakrishnan

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DR. RAJA SIR M. A. MUTHIAH CHETTIAR OF CHETTINAD,
Kt., B.A., D. Litt., M.L.A.,
Founder-Pro-Chancellor, Annamalai University

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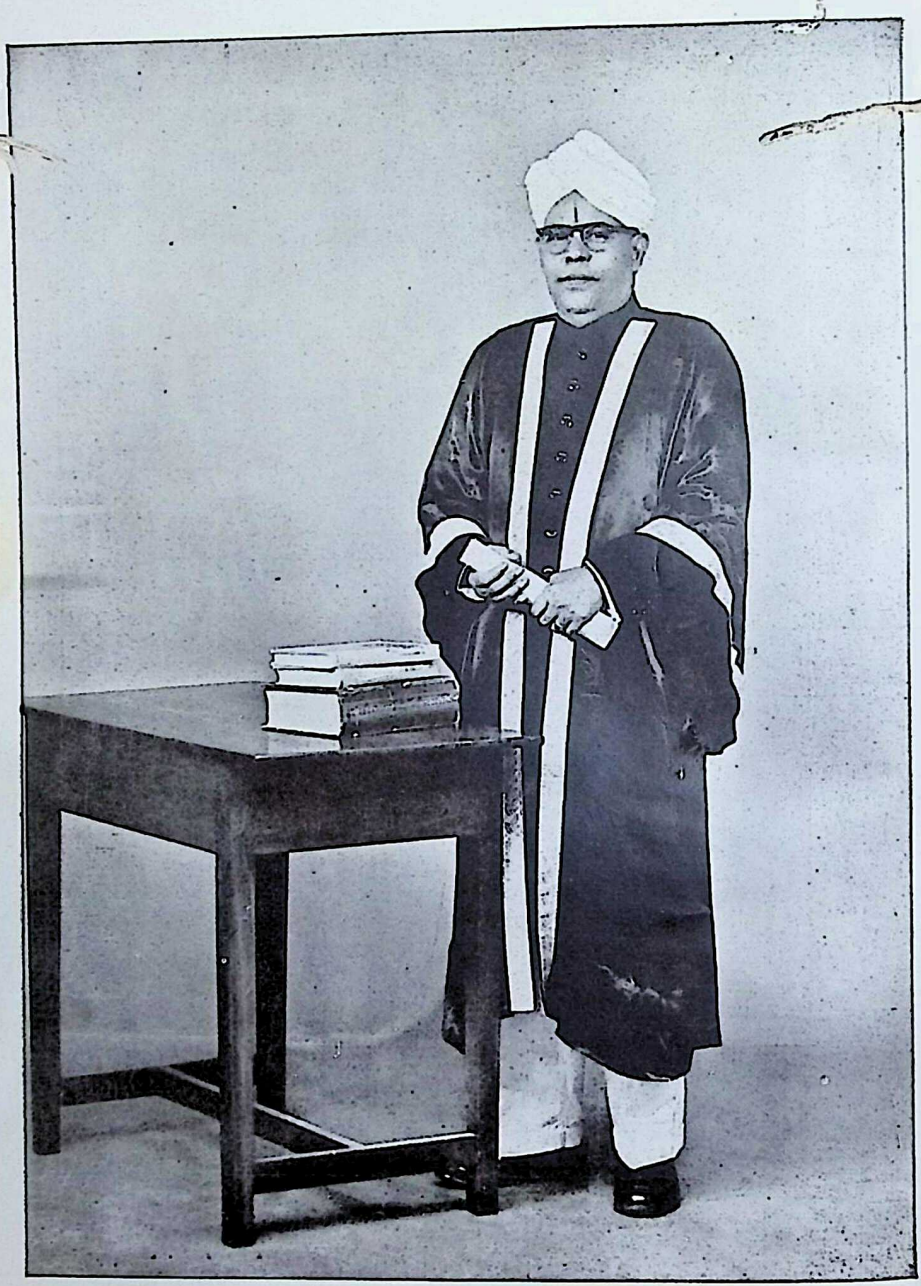

LT. COL. T. M. NARAYANASWAMI PILLAI, M.A., B.L.,
Vice-Chancellor, Annamalai University

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ANNAMALAI UNIVERSITY

T. M. NARAYANASWAMI PILLAI, M.A., B.L.
Vice-Chancellor.

ANNAMALAINAGAR,
3rd. September, 1959.

PREFACE

I have very great pleasure in writing this Preface to this book of "Special Lectures on Saiva Siddhanta" published by the Annamalai University. It contains the four lectures on Saiva Siddhanta metaphysics delivered by Tiruvachakamani K. M. Balasubramaniam in the month of September 1957 in the Universities of Allahabad and Banaras under the aegis of the Tiruppanandal Mutt's special Endowment founded by His Holiness Arulnandi Tambiran Swamigal, the present Head of the Kasi Mutt at Tiruppanandal.

Mr. Balasubramaniam who had been selected as the special lecturer by this University for the year 1957 has more than justified the choice. He is a well-known scholar in Tamil and English, whose speeches and writings in both these languages have earned for him an undisputed place in the literary world of the Madras State. His latest and best work—the *Magnum opus*—is his metrical English Translation of *Tiruvachakam*, which has considerably

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enhanced his literary reputation in the country. Above all, he is a keen student of the Saiva Siddhanta philosophy; his proficiency in this is well borne out by his four erudite and illuminative lectures contained in this book.

Mr. Balasubramaniam has made two departures from the norm or custom followed by almost all his predecessors who had delivered lectures under this specific Endowment. Unlike most of them, he has started with the Vedas and Upanishads and sought to establish the truth that the Saiva Siddhanta metaphysics is as much a Vedic creed as the Advaita Vedanta of Sankara or the Visishtadvaita of Ramanuja. Starting with this formula he has sought to prove from the Upanishads that all the fundamental doctrines of Saiva Siddhanta have their authority and sanction in the Vedas and Vedanta. This attempt is a courageous one and he has, I think, achieved commendable success in it. Of course, he has shown also that the Siddhanta Philosophy is principally sustained and strengthened by the Saiva Agamas in Sanskrit and the Fourteen Siddhanta Shastras in Tamil. And by this novel yet creditable attempt he has merely sought to substantiate the assertion by St. Sekkizhar that 'Saivism is the fruit of the Vedas.'

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Secondly, unlike all his predecessors, Mr. Balasubramaniam had delivered all his speeches *ex tempore* and they were received by his audience with great pleasure and appreciation. The result was a phenomenal success. The appreciations of all his four lectures found in Appendix II of this book will bear ample testimony to the success of his mission. He could legitimately be proud of his achievement and I am equally proud of our University's choice of him for this assignment.

Almost all the aspects and phases of Saiva Siddhanta have been dealt with in this book and the comparative study of other religions and metaphysics adds to the richness and variety of this book. The style is simple yet suitable to the subject matter. I commend this publication to the public at large.

(Sd.) *T. M. Narayanaswami Pillai.*

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His Holiness Silasri

Kasivasi ARULNANDI THAMBIRAN SWAMIGAL

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SIVABHAKTHAMANI, TIRUVACHAKAMANI
K. M. BALASUBRAMANIAM

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INTRODUCTION

"Saiva Siddhanta Philosophy is the choicest product of the Dravidian intellect" according to Dr. G. U. Pope. According to the Rev. W. Goudie "there is no School of Thought and no System of Faith that comes to us with anything like the claims of the Saiva Siddhanta. As a System of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses". Not content with this eulogy, the Reverend gentleman goes a step further and avers: "Indeed, it would not be rash to include the whole of India and to maintain that judged by its intrinsic merits, the Saiva Siddhanta represents the high-water-mark of Indian life".

No greater tribute than this has ever been paid by a Christian missionary to an Indian School of metaphysics. And yet, the tragedy of this System is that it has never been accorded that place of honour or recognition to which it is entitled in the Comity of the Hindu Darsanas or the Council of Philosophic Systems. No standard work on the Hindu Systems of metaphysics published so far has ever devoted a considerable chapter to this School of Siddhanta; and if ever a work has here and there sought to recognise it, the treatment of the subject has been tardy, halting and defective, not to say disproportionately insufficient. I cannot help feeling sometimes that there must be a conspiracy of silence behind this invariable indifference to this School. I wish my suspicions were proved unfounded. If an inexplicable prejudice were to be ruled out as the cause of this comparative black-out of the Saiva Siddhanta, an ineradicable ignorance of it must be posited. In any general enumeration of the Hindu

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Darsanas Saiva Siddhanta is never mentioned in the same breath with the Advaita, the Visishtadvaita and the Dvaita. No official recognition has been accorded to Saiva Siddhanta within the orthodox fold of Darsanas which include only the latter three Schools. This is a painful fact which, I am afraid, has not as poignantly hurt the Saiva Siddhantins as it ought to. The sooner this invidious discrimination against this School is wiped out and the sooner due and dignified status is accorded to it in the Comity of Hindu Systems the better it will be for all concerned.

As I have pointed out in the text itself, one reason perhaps why Saiva Siddhanta has been so consistently ignored by the philosophers of India is that no ancient stalwart of the status of a Sankara or a Ramanuja has so far come forward with a classical Bhashyam written from the stand-point of Saiva Siddhanta, on the Vedanta Sutras of Bhadarayana. The Srikanta Bhashyam by Nilakanta Sivacharya is no doubt the nearest approach to the Suddhadvaita of Saiva Siddhanta but it is not the whole of the latter.

Another reason for this apathy towards Saiva Siddhanta is the comparative paucity of authentic and standard texts on this subject by outstanding writers of the modern times. As V.V. Ramana Sastri had observed nearly half a century ago "It is a remarkable irony of circumstance that, beyond sporadic attempts of uncertain value, no serious endeavour has as yet been made to give to the educated public a connected conspectus of the length and breadth of the teachings contained in the Saivagamas..... The bed-rock of the Agamic philosophy and mysticism has to be delved into through Sanskrit and delvers for that purpose have so far been few and far between".

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The Rev. Dr. G. U. Pope, the Rev. H. R. Hoisington, the Rev. T. Foulkes and Dr. Karl Graul of an earlier generation and the Rev. H. A. Popley, the Rev. G. E. Phillips, the Rev. W. Goudie, the Rev. C. A. Clayton and a few others of a later generation of the nineteenth century had now and again tried to expound the Tamil phase of the Siddhantic philosophy to the best of their lights. But these simple and sporadic attempts have not effected any permanent and powerful impact upon the modern Moghals of the empire of philosophy. In the unfortunate absence of a Max Muller or a Paul Duessen to build up this System into a gilded structure and present it to the world with a fanfare of publicity, the Saiva Siddhanta has hardly been able to compete with the other Schools with a claim that is irresistible. The most voluminous and variegated writings on this system of philosophy approaching anything like a standard work have been the fruits of the indefatigable labours of a life-time by the late J. M. Nallaswami Pillai who flourished in the last quarter of the 19th century and the first quarter of the present century. By means of his English translations of nine out of the fourteen of the Siddhanta Sastras in Tamil, his "Studies in Saiva Siddhanta" and several other articles in his journal "Siddhanta Deepika", the late Mr. Pillai had come to establish a claim to be considered as "one of the most well-informed interpreters of the Tamil developments of the great Agamic school of thought." He had opened up some of the veins of the purest Agamic gold, in a style of general didactics and multi-coloured presentation. More brilliant than Mr. Pillai but certainly less profuse in their writings have been such stalwarts as the late Sir P. Ramanathan, V. V. Ramana Sastri and a few others. Neither have they left any rich legacy of a standard text on Saiva Siddhanta.

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There have also been a few Siddhantic stalwarts in Ceylon like Sivapadasundaram Pillai, Sabaratnam and others.

Last but not least were the two great savants of the Tamil Saivite world of our own times, the late Swami Vedachalam and K. Subramania Pillai both of whom could have universalised the claims of Saiva Siddhanta by their monumental classics but who, as ill-luck would have it, have been denied that unique privilege. Even their attempt in this direction had been but sporadic and scattered. And with them has dried up and disappeared a continuous stream of classical scholars and writers of the School of Saiva Siddhanta.

The propounders of Saiva Siddhanta with a bare knowledge of Tamil alone had by their restrictions and tabooes done all they could to circumscribe the sphere of influence of their School. Saiva Siddhanta is half derisively called as the "iron nut", too hard to crack but capable of breaking one's teeth. And no strong and substantial attempt has been made in the recent past, in spite of the periodical fits of enthusiasm among the Saivites, to soften this iron nut and blend it with sugar and present it to the masses as a delectable dish of Ambrosia. To offer the Siddhanta metaphysics without tears has never been seriously attempted by those in charge of this task by virtue of their birth-right and tradition.

It was against a background like this that Swami Arulnandi Tambiran, the present Head of the Kasi Mutt at Tiruppanandal seriously thought of popularising the Saiva Siddhanta in a powerful way, first among the intellectuals of the North. The universities being the best forums for publicity, he instituted an Endwoment for the purpose of deputing a scholar every year to the Allahabad

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and Banaras universities to deliver therein a series of four lectures in English on Saiva Siddhanta. The Annamalai university has been entrusted with the task of selecting the scholars. From 1947 onwards almost every year one scholar had been visiting these two North Indian Universities and delivering the lectures under this Trust. I was selected in the year 1956, though I could not undertake the trip that year itself, because of my appointment as the Regional Officer of the Five Year Plan Publicity, Government of India, which gave me no time or scope to fulfil this mission. In 1957 I was again selected and thanks to Lord Siva's grace I visited the Allahabad and Banaras Universities in September 1957 and tried to justify my choice and do justice to the subject. This book is the collection of those four lectures deliverd by me therein on September 6, 10, 11 and 12 respectively.

I owe perhaps an explanation if not an apology for the way in which I have dealt with the subject of Saiva Siddhanta in these my lectures. My avowed purpose being to establish that Saiva Siddhanta is as much a Vedic creed as Advaita or Visishtadvaita, I have quoted profusely from the Vedas and Upanishads in these lectures to sustain and substantiate my contention. It is not as though I have ignored the Agamas or the Tamil Saivic authorities. Only I have laid a little more of emphasis on the Aupanishadic authorities than speakers or writers on Saiva Siddhanta would usually do. Saiva Siddhanta is Agamantic no doubt but Agamas themselves being the explanations of the Upanishads, there is no fundamental irreconcilability or opposition between the Upanishads and Agamas. The only difference between them is that what is very often vague and dubious in the Upanishads is found

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unambiguous and clear in the Agamas. It will also be found that in certain places I have differed from the Vedic authority also. But when all is said and done, Saiva Siddhanta is fundamentally a Vedic philosophy. This position has the undoubted authority of all the Tamil savants and saints like St. Tirumoolar, St. Gnanasambandar, St. Tirunavukarasar, St. Sekkizhar, St. Meikandar, St. Arulnandi Sivam and St. Kumaraguruparar etc.

But there is one School of Saiva Siddhantins in the Tamil country today which takes delight in repudiating all connections between the Vedas and Upanishads on the one hand and the Saiva Siddhanta on the other. It would fain try to prove that the Fourteen Siddhantic Sastras in Tamil alone are the source and strength of Saiva Siddhanta metaphysics. It would also maintain that the Sivagnana Bodham by St. Meikandar is not at all a translation or a paraphrase of the Rourava Agama's Gnanapada; nay it would go even a step further and assert that the Tamil Sivagnana Bodham is the original treatise and that the passage in the Raurava Agama is its Sanskrit translation. All this, that School would assert, in spite of and in the teeth of the weighty authority of savants like Sivagnana Munivar. According to this School, Saiva Siddhanta is a purely and exclusively Tamil School of Thought having nothing to do with the Sanskrit Sastras and the Vedas and Upanishads.

Side by side with this School of irreconcilable extremists of extra-Tamilian exclusiveness, there exist also scholars of a less vociferous but more organised School who maintain that Saiva Siddhanta is a non-Aryan, non-Vedic, unorthodox System that deserves no status and respect equal to those of Sankara's Monism or Ramanuja's Visishtadvaitam. The fact that the

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Agamas are in Sanskrit does not matter to the savants of this Sect and they, in their own way have been co-operating, of course without an open agreement, and from an opposite stand-point with the above-mentioned Neo-Tamilian Non-conformists, in the noble achievement of stifling the spread of Saiva Siddhanta anywhere in this country, let alone in the wide outside world.

Thus, the unfortunate system of Saiva Siddhanta Philosophy has been by its ardent followers and avowed enemies alike suffocated and scotched with disastrous consequences. Therefore, any attempt to demonstrate the absurdity of their respective positions as well as the validity of Saiva Siddhanta as a Vedic Creed is bound to provoke the ire and indignation of both these Schools alike.

In spite of all this and in fact because of all this, I have ventured to make a departure from the usual line of thought adopted by the generality of the modern expounders of Saiva Siddhanta. But it is neither a piece of heroism on my part nor a heinous crime. It is simply a case of recapturing the time-honoured and immemorial trend of thought and tradition that had been sustained and sanctified by a series of Saiva Siddhantic Sages, Seers and Saints but which tradition, unfortunately had been snapped a little while ago, resulting in the temporary darkness enveloping Truth. Tamil, my mother-tongue is dear to me but Truth the Cosmic Tongue is dearer still. Hence, I have merely followed the doctrines of Tirumoolar and Arulnandi Sivam of ancient times and those of Ramana Sastri and Nallaswami Pillai of modern times.

Says V. V. Ramana Sastri: "Further, the Agamas have their own interpretations to offer as regards the cardinal precepts and teachings of the archaic Upanishads

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and hence a thorough grounding in the Agamas and in such of the Puranas as have visibly felt the influence of, or been nurtured in the same soil as the Agamas, will altogether place the students on a new standpoint and the Aupanishadic teachings in a new perspective, that is to say, in a setting that will be different to what has till now been considered by the orthodox School of European Orientalists, as the purely Vedantic view of the entire arcanum or scheme of Indian Metaphysics. Consequently, an independent study of the Agamas, untrammelled by any prior predilections will prove of inestimable value to those orientalists who would be glad to investigate *de novo* whether the Aupanishadic teachings will not bear any other philosophic interpretation than the one accorded to it heretofore by the so-called accepted Schools of Hindu philosophy." It will be clearly seen by the kind readers that my lectures found in this book are but a faithful attempt to carry out this conviction of the late V. V. R. Sastri.

This is not the first attempt of mine to greet the public with a book on Saiva Siddhanta. My three Talks in English on the Saiva Siddhanta broadcast from the All India Radio, Madras have been already published in a book form in 1951. Again, I have had the privilege of broadcasting last year a series of four Talks in Tamil on the same subject from the station of All India Radio, Tiruchirapalli. It is hoped that these Talks also will soon get published in a book form. In view of the necessarily insufficient treatment of the subject in the present publication and in order to afford satisfactory replies to the many doubts and queries raised by some modern writers on Saiva Siddhanta, it is proposed to bring out a detailed and elaborate text on the metaphysics of Saiva Siddhanta

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in the near future. May God Siva help me in the proposed venture.

I am supremely lucky in having been blessed with a short but sweet Foreword to this book by my beloved Guru Dev Dr. S. Radhakrishnan, the Vice-President of India and the world-renowned Philosopher–Statesman. His affection for my humble self and his interest in me have always been profound and unbounded which I wish I had deserved better. His spontaneous and soulful response to my request to write this Foreword has overwhelmed me with feelings of love and gratitude. It also augurs well for the Agamantic philosophy of Saiva Siddhanta which is well on its way of world-conquest. Words simply fail me to express my welling feelings of gratitude to the Vice-President for his wonderful gesture of encouragement.

It now remains for me to sincerely thank Sri T. M. Narayanaswami Pillai, the Vice-Chancellor of the Annamalai University for not only having selected me as the lecturer for the year 1957 but also for having honoured me with a valuable Preface to this publication.

I can never forget the spontaneous compliment paid to me by Dr. V. S. Jha, the then Vice-Chancellor of the Banaras Hindu University for having voluntarily not only attended but also presided over my last lecture therein. Equally indebted am I to the good and noble chairmen of my other meetings Dr. Attreya and Dr. Maitra of Banaras and Sri Chattopadhyaya of Allahabad for their very kind and generous appreciations of my humble performances in both the Universities. I am again thankful to the Registrars of both the Universities for their kindness shown to me and particularly to my friend Sri K. Sivaraman, M.A., the Lecturer on Saiva Siddhanta in

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the Banaras Hindu University for his helpfulness and hospitality in making my stay at Banaras comfortable and enjoyable.

Last but not least, I must place on record the kind help rendered to me by Sri T. D. Meenakshisundaram, the Registrar of the Annamalai University and Sri J. M. Somasundaram Pillai, the Publications Manager, in accomplishing the hard task of bringing out this publication in the most befitting manner.

Messrs. Rajan and Co., the Printers have done their best in the publication of this book.

May Sri La Sri Arulnandi Tambiran Swamigal the present Head of the Kasi Mutt at Tiruppanandal who is the generous Founder of this Endowment under the auspices of which these Special Lectures on Saiva Siddhanta have been delivered, live long and strong with a still more fruitful future for Saivism is my humble prayer to the Lord Viswanath of Banaras! It is a lucky coincidence that his Sashtiabdapoorthi is taking place just in the month of September 1959 which is also the second anniversary of the month when these lectures had been delivered. I add my own humble homage on this occasion to this "Emperor of Endowments" who has built up a record that is unparalleled in the modern religious world.

I date this publication on this day 12th September '59 which is the second anniversary date of my last lecture in the Banaras Hindu University. Glory to God Siva! Long live Saiva Siddhanta!! May the world have Santi!!!

Madras,
12th Sept. 1959,

K. M. BALASUBRAMANIAM

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ABBREVIATIONS

I.P.	...	Indian Philosophy By Dr. S. Radhakrishnan.
Ind. Phil	...	Do
S. S.	...	Sivagnana Siddhiar-English Translation By J. M. Nallaswami Pillai.
S. B.	...	Sivagnana Bodham—Translation By J. M. Nallaswami Pillai.
S. D.	...	Siddhanta Deepika–An old Monthly Journal of J. M. N. Pillai.
J. M. N. Studies.	...	"Studies in Saiva Siddhanta" By J. M. Nallaswami Pillai.

When numbers alone are used without any reference, the reference is to Sivagnana Siddhiar.

Thus I : II : 58 means Sutra I, Atikaranam II and stanza 58 of Sivagnana Siddhiar.

The passages quoted from Tiruvachakam are from the Author's own Translation published in 1958.

—(o)—

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SPEECH DELIVERED

AT THE

ALLAHABAD UNIVERSITY

at 3 p.m. on 6-9-1957.

CHAIRMAN:

Sri K. CHATTOPADHYAYA, M.A.

Officiating Professor & Head of the Sanskrit Department

SUBJECT:

GOD IN SAIVA SIDDHANTA

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Special Lectures on Saiva Siddhanta

Number I: ON GOD

A. INTRODUCTION

Almost invariably this series of Saiva Siddhānta lectures organised under the Tirupanandāl Mutt's Endowment used to be delivered first at Banaras and then only at Allahabad. Strangely enough the order has been reversed this year, without anybody's concious efforts, and hence I have the privilege of addressing to-day at Allahabad University first. And it is just what I consider an Act of God!

Both Lord Krishna and Saint Meikandār have sworn to the truth that God stands in relation to the world as the letter Alpha stands vis a vis other letters. The letter 'A' is not merely symbolical of God's indispensability but also it is the first letter of God's name itself namely 'Allah'. The greatest wonder and coincidence to be noted is the fact that long before I could know the dates of these lectures I had proposed to treat of God in Siddhanta at Allahabad and Soul in Siddhanta at Banaras. Hence Beta comes after Alpha and Banaras comes after Allahabad even as God takes priority over the soul. Hence it is in the fitness of things that I commence this series at the Allahabad University and that with Allah or God as the subject of our study.

Saiva Siddhanta's fundamental doctrine is the truth of Tripadārtha, and Allahabad's fundamental greatness lies in its Triveni. It is not the mere coincidence in nomenclature that has prompted my reference to it. Out of the three sacred rivers which well flow to-gether and cause the cosmic purity we can perceive only the two-the Ganga and Jamuna; the third river Saraswathi also flows but indistinctly and invisibly. Does not this singular aspect of Triveni also irresistibly suggest to us the sacred truth about God in His existence of Tripadartha? The world and the soul (through bodies) are visible to us but not so God, though His existence too, like the real flow of Saraswathi, is a matter beyond doubt. It was perhaps because of this geographical fact silently preaching about

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the invisible God and the visible universe that this holy city has been appropriately christened as the City of God or Allahabad!

The Saiva Siddhanta Metaphysics is in its general features as much a Vedic School of Thought as Sankara's Advaita Vedanta or Ramanuja's Visishtādvaita is. Bādarāyana's Brahma-Sutras have been commented on by Sri Ramanuja in the light of the psalms of the Tamil Vaishnavite Ālwārs, the bed-rock of Vaishnavism and his Visishtadvaita has found ready recognition in the Philosophical world of India. But Saiva Siddhanta has not specifically set itself the task of interpreting the Sāreeraka Sutras; it is perhaps because of this fact that Siddhanta has found no place on the All-India Map of Philosophy. Its recognition, if any, has only started very lately and yet owing to several causes, even such a belated recognition has been but tardy and half-hearted. It is to make this nascent and grudging recognition of Saiva Siddhanta in the All-India theatre more wide-spread and deep-rooted that the present Head of the Tirupanandāl Mutt has adumbrated this Scheme of Special Lectures under a specific Endowment. Scholars of repute and rare merit have visited Allahabad and Banaras under this Scheme for the past eight years and each one of them has attempted in his own way to popularise Saiva Siddhanta in both the Citadels of Scholarship and Sacredness, namely the Universities of Allahabad and Banaras. The privilege of laying one more brick on the wall of the Hall of Holy Siddhanta in this University Campus has now fallen to my lot and I shall endeavour, in all humility to discharge this task through the spontaneous grace of Lord Siva.

B. AUTHORITIES FOR SAIVA SIDDHANTA

The Siddhanta School recognises three modes of evidence, Pratyatcha, Anumāna and Sruti. The word Sruti or Scripture means and includes not only the Agmas but also the Vedas and Upanishads.

a) The Vedas and Agamas

St. Tirumular, the earliest writer on Saiva Siddhanta in Tamil says:

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"The Vedas and Agamas are both of them true, both being the words of the Lord. Consider the first as a general treatise and the latter as a special one. Both of them are God's own words. When examined well, the truly great do not perceive any difference between them even when some differences are perceived by others."

Sri Neelakanta Sivāchārya, a great Saivic Commentator on the Sāreeraka Sutras, has declared as follows:

"We see no difference between the Veda and the Sivāgama. Even the Vedas may properly be called Sivagama, Siva being the author thereof. Accordingly Sivāgama is two-fold, one being intended for the three higher castes, the other being intended for all. The Vedas are intended for people of the first three castes and the Agamas for all."

St. Arulnandi Sivam, in his celebrated and authoritative text Sivagnāna Siddhiār gives out his opinion thus:

"As they expound all the truths, the Vedas and Agamas are called 'Mudal Nool' or Primordial Revealed Books. Their immeasurable meanings are given out by those who possess the grace of God. Others try to interpret them according to their own lights and found various Schools. Smritis, Puranas and Kalaa Shastras form the 'Vazhi Nool' or commentaries. The Vēdanta and Upāngas constitute 'the Sārbu Nool' or ancillary works. Nothing, however, can compare with the Vedas and Agamas. We have no answer to those who assert to the contrary." (S. S.VIII: II: 14)

Again, "The only real books are the Vedas and Sivāgamās. All other books are derived from them. These two books were eternally revealed by the Perfect God. Of them, the Vedas are general and given out for all; the Agamas are special which are revealed for the benefit of the blessed and they contain the essential truths of the Vedas and Vedanta. Hence all other books are Purvapaksha and the Sivagamas alone are the Siddhanta." (S.S. VIII: II; 15)

Saint Kumaraguruparar, the original Founder of the Kasi Mutt, one of whose spiritual descendents Sri Arulnandi Tambiran at Tirupanandāl has created this Endowment under whose auspices I am addressing you to-day, has, in a lovely imagery summed up his view thus:

"It is given to very few indeed to enjoy the ambrosial essence of Saiva Siddhanta which is the delicious juice of the rare fruit of Vedanta which has ripened and shines resplendently at the top of the divine tree of Vedas."

Lastly, a traditional verse of unknown authorship describes the relationship between the Vedas and Siddhanta as follows:

"The Veda is the Sacred Cow from whose fine four-fold teat
Has been milched the Agamas-the milk so pure and sweet.
The words of four-fold Naayanmaars do constitute its ghee.
Meikandaar's own Bodham is its sweetest relish, you see."

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The Vedas are therefore the Mother of all Metaphysics. The Upanishads constitute one line of descent and the Agamas are the other line. The Brahma Sutras of Bādrāyāna, summing up the Upanishads have their Tamil counter-part in the Sivagnānabōdham of St. Meikandār. Each of them has a host of commentators respectively. But whereas the commentators on the Sutras are all not agreed among themselves, those on Sivagnanabodham are unanimous in their views.

Then what could be the difference between the Upanishadic and Agamic authority vis a vis each other in the Siddhantic School? Here is what V. V. Ramana Sastri, the greatest Vedic cum Agamic Scholar of the first decade of this century in Tamil Nad has to say about this question:

> "The Upanishads teach the highest Parōksha Truths from the intellectual plane. The Agamas have a practical end in view and they begin where the Upanishads leave. In other words, the Agamas teach men how to make the Paroksha Truths actual facts of Aparokshānubhava, while they are still embodied."

b) The Agamas

Let us now see something about the origin and nature of these Agamas as briefly as possible.

St. Umāpathi Sivam, an authority on Saiva Siddhanta says:

> "To save and redeem the souls which lie wallowing in the slush of the three malas and which cannot cross the sea of births and deaths, Lord Paramasiva first created the Siva Agamas from Kāmika to Vāthula in the form of pure sound. Then He assumed the form of Sadasiva and transformed those Sound-formed Agamas into verses of words and duly taught them to the ten Sivas and eight Rudras."

Then Lord Srikanta condensed and clarified those numerous Agamas and crystallised their teachings into the Paushkarāgama for the benefit of less intelligent beings. Later on, sages like Sanatkumāra received their instruction on the Gnāna Pāda of this Agama. Sivagnāna Bōdham is the clearest and most authoritative exposition of this Gnāna Pāda. Of Rauravāgama it is said, that it was taught to the baby-saint Meikandār of Tiruvennainallur by Satyagnāna Darsini of the Nandi Parampara.

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We may also note with benefit the version of this Agamas' origin given to us by V. V. Ramana Sastri we have already referred to.

The word Agama is sometimes used in the sense of Upanishads and sometimes in the sense of mystic exegetics, giving explicit instruction about gnosis.

An interesting fact is that the Agamāntins or followers of Āgamānta are roughly divisible into the Suddha Saiva followers of Southern India, the Veera-Maheshwaras of Western India, and the Pratyabhingna Maheshwaras of Upper India, including Kashmir and Nepal. The 28 Divyāāgamas and their Upabhedas are equally authoritative Scriptures of these three Divisions of the Agamantins and we must be proud to feel that our God-taught mysticism of Āgamānta covers, within its ample folds the entire Spiritual Dominion of India and that its ancient head-centre was naught else than the Bhu-Kailasa, the Land of Sivaraja Yogins—I mean Kāshmir with the Heaven-kissing Mount Kailash for its spiritualising background.

The Upanishads are classified into Brahmic, Saivic and Vaishnavic; a similar classification of the Agamas is recognised by the Skanda-Purāna. The Soota-Samhita mentions Pancharātrāgamās, Sāktāgamas, Kāpālika Agamas etc. The 28 Saivāgamas come in for special recognition. Besides these, the Buddhists and Jains also have got their respective Agamas.

The sub-divisions of the Agamic School of Saivism are: The Lakuteesa Pāsupata headed by Haradatta; the Mahāpāsupatha (Vaidik) based on Sivagamas, represented latterly by Sreekanta; the Avaidika Pāsupata School known as the Vāmāchāra School; the Pratyabhingna School and the Rasayana School. The Sivāgama School is the best, it being a living tradition, and comprising the greatest God-taught gnanis.

Agastya-Kootam on the Potigai Hills is the headquarters of the Southern School; Kailash (Kashmir) is the headquarters of the Northern Section and the Vindhyas are that of the Central Section.

The Twenty-eight Divyāgamas are usually divided into two sets, the Saivic Set and the Raudric Set, the former including the

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first Ten Moolāgamās and the latter the remaining 18 Agamas. The Saivic Agamas are God-taught and the Raudric Agamas are "man-realised". According to the Agamanta, Sivagnana Swarājyasiddhi i.e. "the Keys of the Kingdom of Heaven" was originally with the Lord. Filled with compassion for the corruption-bound souls, He willed to reveal Sivagnana. Accordingly, he called into being, after His own image, the Ten Amsu devas, the Ten Spirits of the Lord or in the phraseology of Christian Mysticism, "the Ten Lamps of Fire burning before the Throne" and revealed to each of them a tithe of Sivagnana, that is, gave each of them one of the "Keys of the Kingdom of Heaven". The Revealer of Sivagnana is therefore the Lord Whose name is Siva and the Ten Spirits of God to whom the Guhya-Vidya was revealed were the Ātmajah, begotten of the loins, own sons of the Lord and they are known as Pranava, Suddha, Dipta and so on. As the Lord made His Ten Spirits after His own image, and as they by His grace became the Joint-Possessors of the Keys of the Kingdom of Heaven which in the beginning were with Him alone, these Ten Lamps of Fire burning before the Throne are regarded by such Agamas as the Kāmika, Kārana, and the rest as indistinguishable from the Lord, nay as the Lord Himself. This is therefore the reason for calling the first Ten Agamas which make up the Sivagnana revealed in tithes to the ten Amsudevas as Saivic, Divine or God-revealed.

c) The Ten Siva Agamas

The following are the Ten Saivic or 'God-Taught' Agamas:

1. Kāmika 2. Yōgaja 3. Chintya 4. Kārana 5. Ajita 6. Dipta 7. Sookshma 8. Sahasra 9. Amsumat 10. Suprabheda.

The above-mentioned Āgama-Vārya V. V. Ramana Sastri sums up his views on the Divyagamas as follows:

> "Hence the 28 Divyagamas form our sheet-anchor and we need not trouble our heads over any other Agamas. And also, they alone form the legitimate fruit and fulfilment of the spiritual teachings embodied in the Vedas. It is the fashion with some fatuous folk who know neither the Vedas nor the Agamas to disseminate the unsound and pernicious idea that the Divyaagamas are outside the Vedic pale and teach doctrines which

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are not recognised in the Vedas such as temple–worship and so on. If I had the time I could make good the position, in the most irrefutable fashion, that every discipline which is found inculcated in the Divyagamas is the natural and sole outcome of the ideals set up in the Vedas. It requires a sound grasp of the Adhyātmic verities, of Truths as they are in their reality, of the living, unalterable facts of first-hand spiritual experience to correctly understand the teaching of the Vedas. The Yogācharyas of old who were well-established in God in Sahaja-Samādhi saw the truths, saw God and gave the twenty-eight Divyāgamas to us as God-taught exegetics on the eternal Vedas."

The Paushkarāgama, Vātulāgama, the Gnānasiddhi and the Parākhya Agama constitute the greatest Mystic Scriptures of the world.

Each Saivagama is divided into four parts corresponding to the four margas of religious discipline. They are Charya Pāda, Kriya Pāda, Yōga Pāda and Gnana Pāda. This four-fold division of the Sivagama is equivalent to the four-fold classification of the Vedas into the Mantra, Brāhmana, Āranyaka and the Upanishad.

The Kriya-pāda of the Agamas deals with Temple architecture and temple worship. The temples are representations of human subtle bodies and of sidereal systems. The Kriya pāda is a speciality with the Kāmika, Suprabheda, and Parākhya Agamas. The sacred architecture of the temples representing the Sookshma Sarira as well as the Saura Jagat, along with the rites conducted therein have some occult significance and connection with the psychoses leading to Gnosis.

The most important of all is the Gnāna-Pāda. The Agamic mysticism excells all by the importance it attaches to the various grades of psychoses and to the minute analysis of the various factors entering into each subjective experience and by the explicit declarations it makes regarding all degrees of sanctification.

d) Date of the Agamas

Now, what about the date of these Agamas? No one can be ever certain or dogmatic about it. Yet let us consider one or two theories held by some savants.

First of all, Rev. H. R. Hoisington the very first and pioneer Translator of Sivagnanabodham declares as follows:

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"The Agamantam which contains the doctrinal treatise given in this work may safely be ascribed to what I would term the Philosophical Period of Hinduism, the period between the Vedic and Puranic eras."

J. M. Nallaswami the second Translator of Sivagnana Bodham adds his own views: "When the polity of the Sacrifice was given up in favour of the worship of the Jyothi Linga (as developed in certain leading Upanishads) and the symbolism of the Sacrificial ground was invested with a more spiritual meaning, then we would seem to have arrived at the period of the Agamas. The Agamas brought into use the very same mantras which had been used in the old sacrificial worship, but the offer of the self as a sacrificial oblation was made in the place of animal sacrifice. The Pasu was the animal in man and when it was offered as a sacrifice in the Gnānāgni, it became the Nandi or Siva."

Lastly, V. V. Ramana Sastri, after considering the internal structure and style of the Agamas, Prof. Bendal's discovery of the Nepalese manuscript of Skānda which places it in the 3rd century, and Dr. Stein's researches in Central Asia comes to the conclusion that the Sivagamas cannot be placed later than the First Buddhist Council.

Finally, a quotation from Dr. L. D. Barnett's lecture on Saiva Siddhanta will give us an idea as to how this system is connected with the ancient Agamas and the later Upanishads equally.

Says Dr. Barnett: "If I may be permitted to repeat myself to some extent, I would sum up my conclusions as follows: At some date, possibly about the beginning of the present era (Christian era) and most probably not later than the 5th century, the incohate Idealism of the older Upanishads was harmonised with the growing belief in the reality of the material principle in nature. The chief literary document in this concordāt is the Svetāsvatara Upanishad which asserts that Maya is Matter, a mode of thought imposed upon the real conciousness of Self by the will of the Absolute Thought, which is regarded as a Personal Deity, Siva and that this fettered condition is sublated by the free grace of this Deity, inspiring the soul to recognise its true absoluteness and essential unity with him. This body of ideas gradually developed in Kashmir into the Spanda and Pratyabingna Schools, meanwhile filtering down through various channels into the Lands of

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the Dravidians, for whose ancient cults it supplied a theological basis."

And the Doctor concludes: "The elements of the Tamil Siddhantam, the Sanskrit Agamas and the Saiva Theology of Kashmir are all contained in the Svetāsvatara Upanishad which was canonical long before the days of Sankara".

Possibly it is this integrated School to which Paul Duessen refers as the Svetāsvatara School.

e) The Upanishads

Paul Duessen arranges the Upanishads in the following order :

A. Ancient Prose Upanishads

(a) Brihadāranyaka, (b) Chāndōgya, (c) Taittiriya, (d) Aitreya, (e) Kaushitaki, (f) Kena (partly in prose.)

B. Verse Upanishads

(a) Isa, (b) Kathā, (c) Mundaka, (d) Svetāsvatara.

C. Later Prose Upanishads

(a) Prasna and (b) Maitrāyani.

Out of these 13 Upanishads only ten are considered to be the most important ones on which Sankara has commented. About Svetasvatara Upanished which is included in this list of the first Ten, Dr. S. Radhakrishnan says that it was composed at the period when the several philosophical theories were fermenting and that it shows in many passages an acquaintence with the technical terms of the orthodox systems and mentions many of their prominent doctrines. It is said that it seems to be interested in presenting a Theistic syncretism of the Vedānta, the Sānkya and the Yōga. But the Brahma Sutras of Bādarāyana do not make any reference to this Upanishad.

Professor Max Muller is of the definite opinion that "no real argument has ever been brought forward to invalidate the tradition which represents it as belonging to the Taittiriya or Black Yajur Veda. He also points out that it holds a very high rank among the Upanishads.

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As far as the Upanishads as a whole are concerned, it must be understood that there is no such system of Thought which could be definitely laid down as Aupanishadic. As Dr. S. Radhakrishnan so aptly puts it, "it is not easy to decide what the Upanishads teach". Again, "modern students of the Upanishads read them in the light of this or that pre-conceived theory." And finally, "The Upanishads had no set theory of Philosophy or dogmatic Scheme of Theology to propound. They hint at the truth in life but not as yet in science or Philosophy. So numerous are their suggestions of truth, so various are their guesses at God that almost anybody may seek in them what he wants and find what he seeks and every School of dogmatics may congratulate itself on finding its own doctrine in the sayings of the Upanishads."

Again the Doctor asks a question and answers it: "But the problem is, do the thoughts of the Upanishads hang to-gether? Could all of them be traced to certain commonly-acknowledged principles about the general make-up of the world? We are not so bold as to answer this question in the affirmative. These writings contain too many hidden ideas, too many possible meanings, too rich a mine of fancies and conjectures, that we can easily understand how different systems can draw their inspiration from the same source." And here is the most important pronouncement by the Doctor to which we would draw the special attention of every one of you. "The Upanishads do not contain any philosophic synthesis as such, of the type of the system of Aristotle or of Kant or of Sankara..... There are certain fundamental ideas which, so to say, form the first sketch of a philosophic system. Out of these ideas a coherent and consistent doctrine might be developed. It is, however, difficult to be confident that one's working up of elements which knew neither method nor arrangement is the correct one, on account of the obscurity of many passages."

Finally, a singularly impartial and highly profound judgement that Sir Radakrishnan has delivered on this subject is exactly what the Saiva Siddhantin has been protesting from the beginning but with no effect. Says the learned Doctor: "In the history of thought it has often happened that a philosophy has been victimised by a traditional interpretation that becomes established at an early date and has thereafter prevented critics and commentators from placing it in its proper perspective. The System of the Upanishads

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has not escaped this fate. The Western interpretors have followed this or that commentator. Gough follows Sankara's interpretation." And Gough says: "The teaching of Sankara himself is the natural and the legitimate interpretation of the philosophy of the Upanishads." Then follow Max Muller, Paul Duessen and a host of other Western and Eastern scholars, who by their sheer number and erudition elbow out other scholars and eliminate other Schools.

This being the real position of the Upanishads vis a vis the commentators, how could one School of Commentators claim the exclusive prerogative of correctly conveying the Upanishads' clearest conclusions? It is because of this nebulous and non-descript nature of the Upanishads that a legendary tradition lays down the fact that sages like Sanatkumara sought of Lord Siva a clarification of the eternal truths contained in the Vedic lore and that in response to their petition the Lord, in the fullness of His grace gave out to them the Agamāntic truth which is contained in the twenty-eight Sivāgamas. These fundamental truths of the Gnanapāda of the Agamas are clear and unmistakable and yet conforming to the vital nature of the Vedic scriptures. Legend apart, historic research also reveals the appearance of these Agamas just a little prior to the period of the Svetasvatara Upanishad. Hence this Upanishad gives out definite and unmistakable views on all the verities of life. This syncretism between the Vedic Theology and Aupanishadic teachings on the one hand and the Agamantic metaphysics on the other worked out into a whole system is the high-water mark of the divine flow of the delicious floods of the Upanishads. Hence the Saiva Siddhanta philosophy swears by the Upanishads in general because of their amenability to yield what the former seeks from them and it subsists and shines forth on the Svetāsvatara Upanishad in particular because it is the Aupanishadic Sheet-anchor for the Agamāntic metaphysics.

The three entities of God, Soul and Matter are distinct and eternal. While in the bound state of the soul it is in Advaitic union with Matter and while it is in the freed state the soul lives in Advaitic union with God. This in short is the central core of the Siddhantic metaphysics.

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In fact, almost all the Upanishads are too vague to lend authority either to the idealistic or to the theistic systems of thought. We make no apology to quote Dr. Radhakrishnan once again (Ind. Phil.Vol. I. 259). "It is difficult to decide whether it is the Advaita (or Non-dualism) of Sankara or the modified position of Ramanuja that is the final teaching of the parent gospel (Upanishads). Tendencies which could be completed in either direction are to be met with. The Upanishads are not concious of any contradiction between them. The Advaitic Brahmman reached by intuition and the concretely defined reality are not really distinct since they are only two different ways of apprehending the same reality. On the former view the world is an appearance of the Absolute; to the latter it is an expression of God. In neither case is the world to be dismissed as altogether unreal or illusory, since on such a view we cannot admit any distinctions of value in the world of experience. Through the influence of Buddhism and its schools, the non-dual nature of reality and the phenomenal nature of the world came to be emphasised in the systems of Gaudapāda and Sankara. As a matter of fact, such an Advaitic philosophy seems to be only a revised version of the Madhyamika metaphysics in Vedic terminology. The religious reconstruction of the Epics and the Bagavad Gita and the theistic emphasis in the Nyāya led to the development of the Visishtādvaita or modified Monism of Ramanuja. As a matter of fact, the Non-dualists or Advaitins are called Parisuddha Saugatas or Purified Buddhists and the Visishtadvaitin as Parisuddha Naiyāyikas or Purified Nyāya followers."

f) Sankya Elements in the Upanishads

The Sānkya philosophy not only establishes a dualism between Purusha and Prakriti but also it holds the view of plurality of souls. Says Dr. Radhakrishnan: "The Upanishads do not support the theory of a plurality of purushas, though a natural process of criticism and development of one side of the doctrine leads to it. We have seen how the monism of the Upanishads becomes a monotheism so far as the purposes of religion are concerned. A monotheism implies a separate existence of the individual soul over and against the supreme soul. The result is a plurality of individual souls". Saiva Siddhānta is one with Sānkyam regarding the plurality of individual purushas or souls as distinct from prakriti or world material. It is equally one with the Upanishads

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in so far as it also "protests against the transfer of creative functions to mere matter divorced from God." Thus Saiva Siddhānta is, like Svetāsvatara Upanishad a compromise between or a critical syncretism of, Sānkya philosophy and the spiritual Upanishads so much so we may venture to give it the appellation of Parisuddha Sānkya, as distinguised from Patanjali's Yōga, otherwise called Seshwara Sānkya.

g) The Svetasvatara Upanishad and Siddhanta

Here is what the Svetāsvatara Upanishad says about the Padartha-traya or the postulate of the distinct and eternal existence of Pathi, Pasu and Pāsam:

> "Two birds, inseparable friends cling to the same tree. One of them eats the sweet fruits, the other looks on without eating." (IV. 6). This is explained in less figurative language in the next mantra.
>
> "On the same tree, (man) anisa sits grieving, immersed, bewildered by his own impotence. But when he sees the other, Isa, contented and knows His glory, then his (man's) grief passes away."

The next mantra points out that this is the highest teaching of the Rig Veda also.

> "He who does not know that indestructible Being (Akshara) of the Rig Veda, that Highest Ether (Parama Vyōmam wherein all the gods reside, of what use is the Rig Veda to him? Those only who know it rest contented."

We may add here that the same simile of birds and trees finds its place in the Rig Veda (I, 164–20) in the Atharva Veda and in the Katha Upanishad (III, 1) as well as in the Mundaka Upanishad. (II. 11)

Now these verses bring out the distinction of God and soul, Isa and Anisa as the silent spectator and sinning enjoyer respectively. The soul experiences and performs karma while encased in the body (tree); but though God is immanent in the soul and its body, the works and their fruits do not cling to Him or taint Him. After the due enjoyment of the fruits the soul comes to know the greatness of God and his own insignificance; then his sufferings and discontent cease.

Mantra IV, 5 is a very famous, though much-debated passage. Here is its translation by R. G. Mead and Chattōpādyāya:

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"Aye, that one unborn (Ajā-soul) sleeps in the arms of one unborn (Nature, Pradhāna) enjoying (her of Nature, red, white and black) who brings forth multitudinous progeny like herself. But when her charms have been enjoyed he (soul) quits her (Prakriti) side, the unborn Other, Anyata (Lord).

There is absolutely no mistaking this plain and definte statement which postulates the three Padarthas as eternal and the relation which exists among them inter se. All the three-God, Soul and Matter are called Ajā, unborn or uncreated. But the word to be noted here is the word 'Other' or 'Anya' which is almost a technical term referring to God, the Supreme. And the same word occurs again in (V. 1).

"In the unperishable and infinite highest Brahman wherein the two Vidya (Vignānātma) and Avidya are hidden, the one Avidya perishes, the other Vidya is immortal; but He who controls both Vidya and Avidya is another (Anyata). And in the subsequent verses this 'Another' is clearly pointed out as the Only One God without a second (Ekōhi-Rudrō Nadvitiyāya Tasthū) the Ruler of all, the Generator of all, and the Supporter of all. This becomes the subject of discussion in the Sutras of Badarayana I, II, 21. And the famous passage in Brihadāranyaka is referred to by him. "He who dwells in Atma and different from Atma etc,"

h) The Mundaka Upanishad

The Mundaka Upanishad is still more plain and emphatic (III: 1:2)

"Two birds, akin and friends cling to the self-same tree. One of them eats the sweet berry but the other gazes upon him without eating. In the same tree–the world tree–man dwells along with God. With troubles overwhelmed, he faints and grieves at his own helplessness. But when he sees the other–the Lord in whom he delights, ah, what glory is his; his troubles pass away."

j) The Brihadaaranyaka and Svetaswatara Upanishads

Besides the Svetāsvatara Upanishad, Kathōpanishad, Mundaka Upanishad and the Rig Veda itself, Brihadārnyaka Upanishad a very high authority for Sankara and Bādarāyana has the following verses which lay down the three Padarthas of Siddhānta most explicitly and unmistakably:

1. "He who dowells in Atma (Vignāna) and different from Atma, whom the Atma does not know, whose body the Atma is, and who pulls (rules) Atma within, He is thy Atma, the Puller within, the Immortal." (III:7.7:22) Brihad. Up.

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Prof. Max Muller translates Vignāna as knowledge but he notes at the same time that the Madhyandina School interprets the word as meaning Atma or soul.

2. "He who dwells in the earth, and within or different from the earth, whom the earth does not know, whose body the earth is and who pulls [or rules] the earth within, He is thy self, the Puller [Ruler] within, the immortal." [3rd Mantra] ['Yasyapritvi Sariram'].

3. "God is to be seen. heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul; He penetrates into the recesses of the soul." [Brihad. Up.]

4. Svetasvatara. (1:9)

(a) "There are two, one knowing, the other not knowing, both unborn, one strong, the other weak."

(b) "By knowing the enjoyer, the enjoyed and the ruler etc." Svt. (1:12)

(c) "But he who controls knowledge and ignorance is another" (V:I:1).

k) The Sareeraka Sutras

The vague and indefinite doctrines found scattered in pieces in all the principal Upanishads have been gathered up and woven into a code or system by Veda Vyāsa otherwise known as Bādarāyana. But his Sāreeraka Sutras do not seem to have helped any one very much. His crystallised and cryptic passages giving out the essence of the Upanishads have but constituted themselves into yet another theme of doubts and debates. They have only given rise to many Schools of Thought which base themselves on the Sutras and bring in the support of the Upanishads each one with as much vigour and conviction as the other. Herein also Sankara has poured all his milk into the vessel of Badarayana and has served it as Bādarāyana's own, so long and so well that his rivals in trade could never gain any good-will. But of late the truth has dawned on the wise and they have boldly proclaimed their benificial discoveries.

Dr. Thibaut in his Introduction to the Vedānta Sutras (p. 100) gives out the following as his mature and considered judgement of the Sutras and Sankara's commentary thereon:

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"If now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sutras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Ishwara in Sankara's sense; that they do not hold the doctrine of the unreality of the world; and that they do not, with Sankara proclaim the absolute identity of the individual and the Highest Self."

"There is strong support for the view that Badarayana looks upon the difference between individual souls as ultimate i.e., as something which persists even when the soul is released" says Dr. S. Radhakrishnan.

Viewed in the light of these remarks, Saiva Siddhānta and Visishtādvaita are more faithful to the Sareeraka Sutras than the Advaita Vedanta of Sankara. The Siddhānta on the one hand and the Sutras and Visishtādvaita on the other differ only in the matter of the material cause of the Universe. The Siddhāntin holds Maya as the material cause while the latter hold God Himself as the Upādāna Kārana.

Prof. Max Muller who had originally sworn by Sankara's interpretation, slowly gave in and had before his death come to accept and approve the view expressed by Dr. Thibaut regarding Sankara and the Sutras. "It is difficult to say which of the two Schools was the more ancient and I am bound to acknowledge after Prof. Thibaut's luminous exposition that Visishtādvaita interpretation is more in keeping with the Sutras of Bādarāyana"—(Life of Ramakrishna—Max-Muller).

The Sivagnāna Bōdham in Tamil is the Siddhāntic counter-part of the Aupanishadic Brama Sutras. The four main divisions into which each of them is divided, with their sub-divisions of Adikaranas etc. suggest a conscious effort to copy the form of the Sanskrit treatise.

L) Tamil Works

And Sivagnana Siddhiar and Sivaprakāsam of the middle ages and the Sivagnāna Mahābāshya of the recent past are the unrivalled master-pieces of commentaries on Sivagnāna Bōdham. There are on the whole fourteen treatises in Tamil dealing with the Saiva Siddhānta metaphysics. They are:

1. Tiruvunthiar by Uyyavanda Devar of Tiruviyalur.
2. Tirukalitruppadiyār by Uyyavanda Devar of Tirukadavur.

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3. Unmai Vilakkam by Manavāchakam Kadanthār of Tiruvathigai
4. Sivagnāna Bōdham by Meikanda Devar of Tiruvennainallur
5. Sivagnāna Siddhiār by Arulnandi Sivam
6. Irupā-Irupahdu by do
7. Sivaprakāsam by Umāpathi Sivam
8. Tiru Arutpayan by do
9. Pōtri Palthodai by do
10. Vinā Venbā by do
11. Kodikavi by do
12. Unmai Neri Vilakkam by do
13. Sankalpa Nirākaranam by do
14. Nenju Vidu Toothu by do

If these 14 Sastras collectively called Meikanda Sastras, besides Tirumular's Tirumandiram, constitute the grammar of Saiva religion, the 12 Tirumurais of the leading Saiva Saints commencing from Devāram and ending with Peria Purānam constitute the literature of Saivism.

m) Opinions of Foreigners

May I invite your kind attention to some of the considered opinions of Western savants of Christian persuation on the Saiva Siddhānta System?

1. Prof. Max Muller

"In the South of India there exists a philosophical literature, which, though it shows clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes."

2. Dr. G. U. Pope

"Saiva Siddhanta Philosophy is the choicest product of the Dravidian intellect. The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India."

3. Rev. F. Goodwil

"Those who have studied the System, unanimously agree that this eulogy is not a whit too enthusiastic or free-worded. That the System is eclectic is at once apparent."

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4. Rev. W. Goudie

"There is no School of Thought and no System of faith that comes to us with anything like the claims of the Saiva Siddhānta.

"In the largeness of its following, as well as in reargd to the antiquity of some of its elements the Saiva Siddhānta is beyond any other form the religion of the Tamil people and ought to be studied by all Tamil missionaries.

"As a System of religious thought, as an expression of faith and life, the Saiva Siddhānta is by far the best that South India possesses. Indeed, it would not be rash to include the whole of India and to maintain that judged by its intrinsic merits, the Saiva Siddhānta represents the high-water mark of Indian life, apart, of course from the influences of Christian Evangel."

C. GOD IN SAIVA SIDDHANTA

The Sivagnāna Siddhiār in the first Adikarana of the first Chapter posits and proves by the process of reasoning alone that the manifest world that we see is necessarily the handi-work of a Supreme Being who is Omniscient and Omnipotent.

Then the definition and functions of such a Being called Pathi are given in detail in the second Adhikarana of the first Chapter.

It is not possible to understand the Pathi's nature by anything we see in this world. As such there is no one who could understand His supreme form and station.

As the words and ideas we have learnt become imbedded in and arise out of our minds as the different states of wakefulness, swapna, deep sleep etc., arise and merge in our life, so are the worlds evolved and ingathered by the Supreme God who stands united and at the same time not united to this world.

a) God's Eight-fold Form

The Tatastha Lakshna of Sivam is given by the Siddhiār in the first stanza of II Sutra, while the Swaroopa Lakshana has been given in the last stanza of the I Sutra. This Tatastha Lakshana is also called its Advaita Lakshana:

"One with the world and different and one and different,
The Light Transcendent,
The Lord who guides souls innumerable, in accordance
with His Will, Ajna Sakti and their respective karma,

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The First Cause, untouched by the defects of His creatures,
Self-luminous, Nirmala Being, stands secondless, pervading all."

This stanza may be deemed as the expansion of the Upanishadic dictum of "Ekōhi Rudrō Nadvitiyāya Tasthoo." This is the stanza also upon which the Saiva Suddhādvaitins build up their superstructure of the theory of Suddhādvaita.

His "being one" with the world and 'pervading all" is what we have to consider just now.

"Know, Kesava" says a passage in the Mahabāratha "that these all, consisting of animate and inanimate existences with heaven and other unseen entities, which occur in this world and which have the All-pervading Lord for their soul, have flowed from Maheshwara and have been created by Him for the enjoyment of Jiva."

That the world has the All-pervading Lord for its soul is what we get here. The same idea has been much more clearly expressed in the Mahābhārata itself in several other passages.

Here are only a few samples from P. C. Roy's Translation (Anusāsana Parva):

1. "Thou art of the form of all Jivas in the universe"
2. "Thou hast the universe for Thy Form."
3. "Thou art He who has the whole universe for His limbs."
4. "Having created all the worlds beginning with Bhū together with all the denizens of Heavens, Thou upholdest and cherishest them all, distributing Thyself into the *well-known forms numbering Eight.*"

This is what is important. The immanent aspect of the Omnipresent Lord has been concretised in these eight-fold substances into which the whole world, seen and unseen, Chit and Achit have been compressed and comprehended.

The immortal Poet Kālidasa has beautifully described these Eight forms of the Lord, in his "Sākuntalam."

"Isa preserve you! He who is revealed
In these eight forms by man perceptible:—
Water, of all creation's works the first;
The Fire that bears on high the sacrifice
Presented with solemnity to heaven;
The Priest, the holy Offerer of gifts;
The sun and moon, those two majestic Orbs,

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Eternal Marshallers of day and night;
The subtle Ether, Vehicle of sound
Diffused throughout the boundless universe,
The Earth, by sages called the place of birth
Of all material essences and things',
And Air which giveth life to all that breathes."

Now we shall quote a few verses from the sacred Tamil saints to reinforce this truth.

St. Tirumular in his Tirumandiram sings:

"The body and soul and fire and far-spreading
Air and Space and earth His form:
The fixed Sun, cool Moon, transcending these,
Yet stands He as the stupendous world."

St. Appar sings as follows:

"As Ashta Mūrthi He performs functions
He my Father-God possessed of eight attributes.
He the Astha-Mūrthi is my Lord and Master,
He the Ashta-Mūrthi is confined in me."

St. Mānickavachakar says:

"Earth, Water, Air, Fire, Sky, the Sun and Moon,
The sentient man, these eight forms He pervades.
The seven worlds, ten Quarters—He the One
And Many—He stands so, let us sing."

Lastly, St. Kāraikāl Ammayār, the lady-Poet beloved of Siva sings:

"Two Lights, the Fire, and Space is He,
The Earth and Water, Air is He.
The Soul-with these His eight forms
He stands as Intelligent, Pure."

The conception of Hiranyagarbha as the soul of the universe may be said to approximate to this conception of Ashta Murtham; yet it is not the same as the latter.

The Rig Veda says: "Those who meditate with love on the Supreme Rudra *which is within all*, they eat food."

This relationship of God and the Eight-formed universe as that of soul and body is still more amply substantiated by the Upanishads too.

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This is the mantra. "Visvaroopāya Vi Namō Namah" meaning that God is of the form of the universe.

He is also known as Visvakārana or Visvayōnih, referring to His being the origin of the universe.

By calling Him, 'Visvādikō Rudra', the Svetāsvatara Upanishad makes Him transcend all these universal forms.

Here is a mantra of Svetāsvatara Upanishad which says:

"That sure is Fire, That Sun, That Air, That surely Moon,
That verily the Bright, That Brahm, the Waters That,
That the Creator."

Again, "What God in Fire, in Water, what doth pervade universe entire, what in the plants, what in the forest lords, to Him, to God, hail, hail."

Above all, the famous passage in the seventh Brāhmana of the third adhyāya of the Brihadāranyaka Upanishad brings out a full exposition of these eight forms of God. In the third mantra the Earth is said to be His body. "Yasyaprithvi Sareeram."

"He who dwells in the Earth, and within [or different from] Earth, whom the Earth does not know, whose body the Earth is, and who pulls [rules] Earth within, He is thy Self, the puller within, the Immortal."

And in the Mantras, 4, 5, 6, 7, 8, 9, 11, 12, and 22 the water, fire, air, sun, moon, Akāsa and Vignāna are respectively said to be His bodies.

Regarding the soul, which is His body—"Yasyātma Sareeram", the same Brihadāranyaka says:

"He who dwells in Atma [Vignana] and within [and different from] Atma whom Atma is and who pulls [rules] Atma within, He is thy self, the puller [ruler] within—the immortal"

According to Madyandina School, Vignāna is Soul. There is another quotation (of unknown authorship) which gives the eight different names of Siva each one of which is corresponding to one of these eight forms we have so far seen.

"Prithviyō Bhava; Apach Saryah; Agne Rudra; Vayur Bhima; Akasya Mahādēva; Sūryasya Yōgara; Chandrasya Sōmah; Aatmanah Pasupathi."

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b) God and His Occasional Forms

God is not one of those objects which are subject to bonds and which then become free. He has neither beginning nor end. He is infinite. As such, it cannot be postulated that the Supreme Lord is only this and that and that He cannot become this and that, and therefore any such postulate regarding the nature of the Supreme does not admit of any refutation either. (S. S. I : II : 44).

Once when we attribute form to the Supreme, it naturally follows that It is formless also. From this again we derive a third Form which is neither of Form nor Formlessness. All these three varieties of forms are assumed by the Lord only and solely for the purpose of destroying our own physical forms which are the cause of births and deaths. (I : II : 55).

Unless the Supreme can assume forms we cannot have manifestations of His Panchakritya and of His Grace to His Baktas. Neither can we have the Sacred Revelations. Nor can we eat the fruits of our Karma and seek release by yōga and by sacred initiation. (I : II : 54).

If God did not, out of His supreme grace, assume forms, there would be no one to give out the Vedas and the Āgamas and there would be nobody to impart instruction in the form of Guru to the gods and men; so nobody can secure salvation. (I : II : 46).

His Form is Love; His attributes and knowledge are Love; His five functions are Love; His organs like arms, and feet etc. and His ornaments like the Crescent moon etc. are also Love. These things are assumed by the Nirmala God not for His own benefit but for the benefit of mankind. (I : II : 47)

No one knows that His Form transcends the universe. No one knows that in His Form the universe rises and merges. No one knows that He is the life and body of this universe. Ignorant of His Supreme Form, they consider Him as one of this world. (I : II : 48).

They know not that His possession of various and inconsistent forms proves that He is not of this world: they know not that all these Forms are manifestations of His grace. (I : II ; 51).

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As He does not possess the defect as an object of perception, and as He is possessed of both absolute intelligence and power, as He has no likes and dislikes, the Nirmala God can assume any Form out of His grace. (I : II : 45).

Then again, it may be asked, whether, like all other forms, the forms of God also are not formed out of Māya. We reply that the bodies formed out of Maya are given to the souls to get their Ānava mala removed. As the Supreme One is altogether free from Maya as well as Ānava Mala and as He is pure and absolute Intelligence and as He imparts both knowledge and power to souls, His body cannot be and need not be formed out of Maya but it is formed out of His own Sakti. (I : II : 41)

It may be again stated by the Poorvapakshin that even if His Form is made out of His Sakti, it must undergo change, and consequently God cannot be eternal and therefore God must be formless only. His is not of the form of the six Adhvans even. (I : II : 42).

Our reply is that all objects of this world have either form or no form and there are some objects which cannot change their form. Formlessness is an attribute of even the objects of existence like the Adhvans. Therefore, by calling the God of immeasurable intelligence as formless, we will be only ranking Him with such objects but never make Him great. (I : II : 43.)

c) God's Mantra Roopa.

If asked why God is spoken of as Adhva Moorthi who has the six Adhvans for His body, we answer that He is eternal and Omnipresent and therefore inseparable from all these bodies. He actuates and moves both Chit and Achit and hence the Vedas call Him so. (I : II : 56.)

Again, if it is to be questioned as to why the Vedas speak of Mantra more specially as His body, we answer that out of all the three material causes of the Universe namely Bindhu or Kundalini, Mohini or Asuddha Māya and Mahat or Prakriti, it is the Bindhu body that is the purest and that is in union with Siva-Sakti. (I ; II ; 57.)

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It is because this Mantra originates from this pure Bindhu and is caused and pervaded by Parā Sakti, and is also the cause of man's progress and salvation, all the Vedas speak specially of this Mantra as Hara's body. (I: II: 58.)

It may be asked again why, of all Mantras, the Tantras speak specially of the Pancha Mantras of Isānam, Tatpurusham, Aghōram, Vāmadevam and Sadyōjātam as God's body. The reason is these five Mantras arose first and are the cause of all other mantras and they are guided by the first five Saktis. (I: II: 59).

The Pancha Mantras are in the ascending order: Sadyōjātam, Vāmadevam, Aghōram, Tatpurusham and Isānam. They are also known as Murthi, Guhyam, Hridayam, Vāktram and Moortam respectively. Their respective functions are Srishti, Stiti, Samhāra, Tirōdāna, and Anugraha.

1. Sadyōjātam is so-called because it induces through its mere wish or desire the sthoola and sookshma bodies of the souls and it is the reason why it is called the Murthi also. "Sadyō Jāta Moortayee Namah."

2. Vāmadevam is called so because (Vama = left or cruel; Deva = Prakāsha or light) it steeps the souls in Māya in pursuit of Dharma, Artha and Kāma and its form is luninous. It is also called Guhya, as it induces Vignāna from Bindhu and this is a sookshma act. "Vāmadeva Guhyāya Namah."

3. Aghōram: Ghōram means Agnāna and Aghōram means Gnāna. As its place is the heart, it is called the Hridaya. This represents Samhāram. "Aghōram Hridayāya Namah."

4. Tatpurusham is called so because it dwells in all souls as Antaryāmi and it is also called Vāktra or mouth as it fills the worlds with Saptajāla, the product of Nāda and Bhindu. This is Tirōbhava. "Tatpurusha Vāktrāya Namah."

5. Isāna is so called because it is filled with the highest qualities and it is the Ruler of all. It is also called Moorthi because it grants the highest wish of Tatpāda-anugraha. "Isāna Moordhāya Nama",

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These five Mantras form five Saktis and together with Harani (acting as both the Samhāra and Anugraha Sakti) Janani (Srishti Sakti) and Rhōdayātri (both Stiti and Tirōbhava Sakti) they constitute the Ashta Sakti. The Pancha Mantras are also called the Mantra Moola since they were the first to arise and since all other mantras rise from them only. These are called as Brhmman also and there is a special Upanishad devoted to this subject.

The One Lord alone acts pervading through the Nine Vargas : Siva, Sakti, Nada and Bhindu - the formless four ; Sadāsiva of form and formlessness ; Mahesvara, Rudra, Vishnu and Brahma-the four of form - all of them manifesting themselves in different Tattwas (subtle) perform their respective and varying functions. (S. S. II : IV : 74.)

If it is asked how it is that we ascribe all the powers to One God, when all others hold that the three powers of Srishti, Stiti and Samhāra are held respectively by the three different gods called Brahma, Vishnu and Rudra, our answer is that all these three gods, by means of their virtues, receive the Ājnā Sakti of that One Lord at His bidding. (I : II : 34).

The ignorant call Him as one of the Devas and they know not that Siva is all the three gods, the half of His body is Umā Devi and that neither Vishnu nor Brahma was able to sound the bottom or scale the top of the Great Jyōti of this Siva. Nor do they know what kind of Form shot forth from this Jyoti. (I : II : 49).

d) Sivam The Chaturtam.

There is no doubt a sort of popular Hinduism which has created the impression in the masses as well as the non-Hindus that Rudra who is the third of the Trinity is the same as what goes by the name of Siva also. Even writers of eminence have unconsciously fallen a victim to this popular notion so much so they promiscuously mix up the names of Rudra and Siva without any regard to their respective nature and function.

As early as the Taittiriya Upanishad there had been an equation effected or an identity established between Brahmman the Supreme and Śiva the Great. This is what that Upanishad says.

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"Satyam, Gnānam, Anantam, Brahmmam, Aanandarūpam
Amritam yad Vibhūti, Sāntam, Sivam, Advaitam."

Then the Ramatapini Upanishad has quoted it almost verbatim.

"Sivam, Sāntam, Advaitam, Chaturtam manyantē."

Let us see what the Mahimna Stotra of Pushpadanta says :

"The mystical and immutable One, which being composed of the three letters A. U. M. signify successively and respectively the three Vedas, the three States of life namely Jākrata, Swapna and Sushupti, the three worlds, the three gods, namely Brahma, Vishnu, and Rudra and by its nasal sound it is indicative of Thy Fourth Office as Supreme Lord of All (Parameshwara) and ever expresses and sets forth Thy collective and single forms."

Therefore the God of the Siddhānta Saivas is not Rudra but Siva who transcends all the Trimurthis and stands as thy Chaturtam or Turiyam.

The famous Tamil Saint Mānickavachakar has invariably made references to this Sivam, the Fourth only.

"Him the Supreme King of the Triod who create, sustain and destroy the worlds—the First Murti."

"Him the More Ancient than the Triod".

"He became the triple form of the Triod and yet remained the One unseeable."

"Him whose Mahat Pādam could not be perceived by the Three".

"He of Aarur whom even Rudra, Brahma and Vishnu praised as: "Our King, the King of Gods."

"Thou wert not understood by the Triod. Who else can know Thee?"

"The First Cause whom the Three cannot know." Lastly, "The Lord Siva, Unknown to the Devas all and to the Three and Thirty-three."

Hence Rudra in Saiva Siddhanta is only a member of the Trinity. But Sivam is the Supreme Lord who is above all the Murtis and who is Nishkala and Nirmala etc,

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Nor do the ignorant know that in His Bhōga form He grants enjoyment of Jivas; that in His Yōga form He graces perfection to Yōgis and that in His fearful form He makes the souls eat their respective Karma. They are undiscerning and unwise men who call him one of the gods. (I: II: 56)

If it be questioned as to how the gods Brahma, Vishnu and Rudra are also Forms of Hara, we answer that it is so because it is by the power of His Sakti that these gods perform their respective functions. The objection that if these gods perform these functions, no other God like Hara is necessary is met by the reply that each one of these gods can perform only one function and not all. (I: III: 60.)

At the end of Time, only one alone remains. If more than one remained, then it cannot be called Samhāra. Hara alone remains at the end as He it is who destroys all. Hence from Him alone do the worlds originate and evolve again. (I: II: 35.)

As Pure Gnāna He is called Sivam; as Pure Kriya He is called Sakti. When Gnāna and Kriya are equally balanced He is called Sadāsiva. When Kriya predominates He is called Maheswara. When Gnāna predominates He is called Suddha Vidhya. In these five forms or Bodies He performs the five functions which resolve themselves into Laya or Reabsorption, Bhōga or Enjoyment and Adhikāra or Creation.

These five tattwas of Sivam, Sakti, Sādākya, Maheswra and Suddhya Vidhya form His five-fold self-luminous Bodies. As these Siva-tattwas are in existence prior to the generation of the Kāla tattwa (Time) itself, these are said to be eternal or Nitya. Therefore, the order here is not order in Time but order in manifestation of Gnana and Kriya Saktis. (I: III: 66)

e) Sivam and Sakti

When, out of playfulness Umā Devi the Consort of Siva shut the eyes of that Lord, all the worlds got steeped in utter darkness, which was however at once removed by His Third eye. They know not that by this tradition that all the lights of heaven are but reflections of His Supreme Jyōti Form. (I: II: 52)

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"The sun does not shine there nor the moon and the stars nor these lightnings and much less this fire; everything shines after Him; by His light all this is lighted"—Svētāsvatara Upanishad.

The Sakti of Sivam is only one and not many. But it appears as various by its manifestations in various functions. Just as the only supreme law and power vested in a monarch appears as various when enforced and excercised by his diverse ministers, so also Hara actuates all gods and grants boons and salvation according to His Supreme will. (I; III: 61)

Pure Intelligence is the Form of this Sakti; where there is intelligence there are will and power too. Hence Supreme Will and Power are inherent in this Sakti. Therefore the Supreme Chit Sakti will manifest Will and Power also besides Intelligence or Gnana. (I: III: 62)

But this One and single Parāsakti develops itself into three Saktis called Ichchā, Kriya and Gnāna Saktis. Ichchā Sakti may be defined as the Supreme Love desiring the welfare of all the living creatures. As Gnāna Sakti God knows all the wants or needs of all the souls and grants their deserts. By His gracious Kriyā Sakti the Lord creates all the worlds. (I: III: 62)

"There is one Rudra only—they do not allow a second—Who rules all the worlds by His *Powers*"—Atharvasiras Upanishad

"Who rules all these worlds by His supreme *powers* of ruling and producing"—Atharvasiras Upanishad

The kinds of Saktis appertaining to the manifestations of Siva are seven in number; Sakti, Bhindu Sakti, Manōnmani, Maheswari, Umā, Lakshmi and Saraswathi. Yet all of them are the one Parā Sakti only. She magnifests Herself in that corresponding form in which Her Lord Siva manifests Himself. (II: IV: 75)

It is the Sakti alone who manifests Herself as Nāda, Bindu, Sadāsiva, Maheswara, Rudra, Vishnu and Brahma. It is Siva who forms all vargas from Sakti upwards. Whatever of shape there exists, that proceeds from Sakti and is Sakti and Sivam combined. That Sakti who manifests Herself in whatever forms the Sakta wills is His unrivalled consort. (II: IV: 76.)

"His *Higher Power*, (Parā-Sakti) is revealed as manifold, as inherent, acting as force and knowledge" (Svētāsvatara Upanishad: IV: 8)

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Siva begets Sakti and Sakti begets Siva. Both in their happy union produce the worlds and bodies of Jivas. Still Siva is an eternal Brahmachāri or celebate and the sweet-tongued Sakti an immaculate Virgin. True saints alone can apprehend this profound secret. (II: IV: 77.)

As His Holiness Sri Sankaracharya Swamigal, the present Head of the Kamakotipeetam has very recently pointed out:

"In the Mantra beginning 'Ratrim Prapadye' in the Sama Vidāna Brāhmana of the Sama Veda, the Devi or Divine Mother is extolled as 'Shikandinee, Kanyā, and Kumāri reminding us of the Kanyākumari of the southern end of Bhārat."

In fact in the early Vedic period itself the exaltation of the Devi had started when in Taittiriya Āranyaka (X: 34: 52) the cry went forth: "Āyātu Varadā Devi Aksharam Brahmma sammitam" meaning, "Come Thou, O Goddess that grantest our prayers, Thou art the unperishing, the equal of Brahman".

It is a well-known truth that in the Kenōpanishad of Talavakāra Sama Veda, the Devi is praised as "Umā Haimāvathi" and it is she who reveals the truth about Brahman to Indra and other devas.

"In the Yajur Veda, this God and Ambikā are called 'Saha' which may mean equal or brother or sister". (J. M. N. Studies. P. 138. F. N.)

All this universe is of the Form of Sivam and Sakti. After their forms only, all the Jivas and living creatures are in the form of males and females, possessing appropriate marks and qualities. The weal and prosperity of all the jivas are procured and secured only through the power of this Sakti. The same idea or truth finds well-expressed in some other books also.

Mahābhārata (Anusāsana Parva) contains a similar idea well-expressed:

"This universe of mobile and immobile creatures is pervaded by two types of forms, male and female. Every being with the mark of the masculine sex should be known to be of Isāna, while every being with the mark of the feminine sex should be known to be of Umā."

Again, the actual and personal experience by St. Tirunāvukarasar, a cannonised Saint of Saivism at Tiruvayyāru confirms

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this Scriptural truth. He saw in that holy shrine only Siva and Sakti in every pair of creatures and beings marching together as the masculine and the feminine.

Lastly, we have a similar truth in the Chinese doctrine of Yang and Yin. The primaeval Chaos is said to have been broken up by the antagonism of these two principles of expansion and contraction. The *Yang* is the male force in all creatures and the *Yin* is the female force. Compare also the view of Empedocles. (Dr. S. R's I. P. Vol. I. P. 183 F. N.)

There is finally the doubt whether God to whom are attributed the powers of creation etc. will himself not undergo change. This doubt is dispelled by the answer that God will not be affected by the changes in the world just as the sun is not affected by any of the three phenomena that take place in his presence namely the blossoming of the lotus (corresponding to creation) the crystal emitting fire (sustentation) and the evaporation of water (involution) (I : II : 33)

Again as one actor alone plays the role of various casts in a drama, so the Supreme One works in all and various Forms (as mentioned before) and yet remains One and unchanged. All these Forms are of His Sakti. He and His Sakti are related as the Tree and its inner and solid core. (வைரம்) (I : III : 67.)

Just as the crystal appears as the variegated colours reflected on it and yet remains unchanged and unaffected, so also God manifests Himself as variously as are His Sakti Forms and yet remains one and pure. And He cannot be perceived except when He manifests Himself in and through His Arul Sakti (I : III : 68).

Having said so much about Siva in His Tatastha Lakshana or God or Pathi, the Siddhiār concludes with a paradoxical definition of the perfection of Him in His Swaroopa or Nishkala state, we have already referred to.

"Siva is neither Rūpi nor Arūpi. He is neither Chit not Achit. He neither creates nor sustains nor performs any other function. He is neither a Yōgi nor a Bōghi. Though He is present in and pervades all the worlds and souls inseparably, yet He stands as different from all these and with His indescribable nature." (I : III : 70)

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This definition seems to answer to Sankara's "higher than the logical highest" This has the true Sankarā's ring when he asserts that "we cannot say whether the Absolute is finite or infinite or both or neither". (Dr. S. R. Ind. Phil. Vol. I. p. 167 F. N.)

f) God, Soul and Karma

If you ask why the souls and the worlds are reproduced from Hara after their resolution into Him, this reproduction is necessary owing to the existence of the Ānava Mala. The necessity for their undergoing the involution is to be found in the fact that the bodily energies become exhausted. Therefore the evolutes are destroyed and resolved into their cause. And God reproduces them as before from out of their cause. (I : II : 32)

If again it is asked why God should exercise these powers, it is answered that it is his mere play (in the sense of being an easy and facile work). It may also be pointed out that by these acts of Grace He makes the souls eat the fruits of their respective Karma and thus attain Mukti after having got rid of their Mala or bond. (I : II : 36.)

Samhāra is meant for giving rest to the souls. Srishti is intended for the purpose of enabling the souls to eat away their Karma. Stiti is the name for the process of eating of their Karma by the souls. Tirōbava brings about the maturing of the Mala by effecting Karma Sāmya. Anugraha means freeing the souls from their bonds. These five functions are the acts of God's Grace. (I : II : 37).

Karma is comprised of acts of virtue and vice and they become the cause of gain and loss, pleasure and pain respectively. It is one of the three eternal Malas binding the soul and in its appearance as the acts of mind, body and speech it is known as Kāmya. (II : II : 39.)

The Karma of good and evil is said to be eternal, yet it has a beginning as it starts with the acts performed by men in time. It has also an end after it is worked out fully by the soul. It becomes attached to the Maya Mala at the great dissolution of the universe and is reborn with the subtle body of each soul. Its continuity is like that of a flood through all the successive births

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and deaths. It is of different forms like Sthoola, Sookshma and Atisookshma. Still it is formless and it acts under the law and control of the Supreme Hara. (II : II : 40)

The soul, subject to good and bad karma endures births and deaths, pleasure and pain. The soul experiences the fruits of Karma through the power of God in the same way as a citizen is meted out punishment or reward by his king or a patient receives medicine at the hands of a Physician. The fruits of Karma cannot, on their own attach themselves to the concerned bodies in the future births. (II : II : 4)

Karmas are either good or bad performed by thought, word and deed. Doing good to all sentient creatures is good Karma. Injuring any one of the creatures is bad Karma. The supreme Lord understands your deserts and makes you suffer pleasure or pain accordingly. (II : II : 13)

The Veda is the word of God. Those who do not follow this Veda reach hell and those who follow reach the world of bliss.

Men suffer pain or enjoy pleasure according to the ordinances of God. (II : II : 30)

By the law the King administers justice and punishes the disobedient ones. He loads those who obey the law with wealth and land and clothes them also with powers under the Law. Such is the way also the Laws of God are enforced. (II : II : 31)

Our earthly physicians and surgeons cure the maladies and wounds by cutting and cauterising. Certain diseases are cured by sweet milk and syrup. So also the Lord cures the ills of Karma by subjecting the souls to kind or cruel experiences. (II : II : 35)

Gain and loss, pleasure and pain, honour and disgrace all the six become attached to a soul in the womb (by God's command). They manifest themselves as the result of one's endeavour in a previous birth. The results of the present endeavours will manifest themselves in the next birth. (II : II : 9)

Karma being the acts of the body, how was the body caused, you ask. The Karma of the last body causes the new (present) body. They are connected as cause and effect and as the tree and the seed (II : II : 10)

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If the past Karma is eaten in this birth, how do we get seed for future birth, you ask. This Karma consists of acts producing pleasure and pain. These acts caused the present body and in performing such acts now other acts are given rise to. It is impossible to act without sowing the seeds of other acts. Hence the connection. (II: II: 11)

As the fruits of husbandry yield us food for our present consumption as well as seed for to-morrow's sowing, so also our acts account for those to be enjoyed in a future birth. This is the eternal order of Karma. (II: II: 12)

Karma cannot of itself discover the particular body or the particular world and attach itself to Jivas; nor are the Jivas capable of choosing their appropriate bodies. The evolution and union of bodies and souls is brought about by God. God alone can and does intelligently give such a suitable body to each soul according to its respective Karma. (II: II: 46)

How does God mete out the fruits of Karma to each soul, you may ask. He the Omnipotent does so out of His love for His creatures. He blesses those who do good and afflicts those who do wrong. (II: II: 14)

It is also out of His love that He punishes the wicked. He punishes those who commit wrong and makes them mend their ways and do better. All His acts therefore flow out of His love. (II: II: 15)

Parents chastise their refractory children. Is this not out of their love? God's anger also is born of His love and therefore beneficial. (II: II: 16)

The gift and the giver, the rites and receiver all perish. As such an eternal Knower who can mete out good and bad is necessary. All good actions are the Ordinances of the Flawless God. If we follow His Law, we will also be rid of our griefs. (II: II: 21).

The souls experience only in conjunction with body and organs, place, time and order, action and object. All these latter are non-intelligent and so they cannot attach themselves to the soul of their own accord. Nor can the soul, which is bound, choose these

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things by itself. As such, the Infinite Being brings about their union by the Supreme Power of His Law (Ājnā Sakti). (II : II : 22).

Lastly, we may passingly make some observations about the worship of Siva and the worship of other gods. The Siddhiar maintains that worship of any god by a soul will be regarded and rewarded by Lord Siva as if it were a worship of Himself. Yet, the Siddhiar exhorts us that it is better we go to Him alone who is the source and strength of all other gods.

In the Brihadāranyaka Upanishad the question is asked. "How many gods are there really, O Yājnavalkya?". And Yājnavalkya's simple and laconic answer is: "One" (Ekam).

In the Maitrāyani Upanishad the following passage occurs:

"Now answer us a further question - Agni, Vāyu, Aaditya, Kāla (Time), which is Breath (Prāna), Anna (Food) Brahma, Rudra, Vishnu: Thus do some meditate on him, some on another. Say which of these is the best for us."

"And the answer was: these are but the chief manifestations of the Highest, the immortal, the incorporeal Brahmman, Brahmman indeed is all this, and man may meditate on, worship or discard also those which are its manifestations."

A similar theory is found also in the Mundaka, Taittiriya, and Brihadāranyaka Upanishads.

D. SUDDHAADVAITA OF SAIVA SIDDHANTA

"We expound here the beauty of Saiva Siddhanta, the cream of the Vedanta, the excellent beauty of which consists in its exposition of the Advaita, postulating an inseparable relation like body and soul, eye and the sun, and the soul and the eye, supported as it is by the Dharma of the books of the highest authority. This Advaita is unlike the theories of other Schools which postulate the Bhēda relationship as it exists between light and darkness, Bhēdābēda relationship existing between Word and Meaning and the Abhēda relationship between gold and ornament. Our doctrine of Advaita is supported by perfectly logical methods and it is light to the truth-seekers and darkness to others."

This is the opening verse of the Siddhāntic Work called "Sivaprakāsa" written by Sri Umāpathi Sivam. In this he clearly indicates that the theory of Advaita postulated by the

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Saiva Siddhantins is the high-water mark of metaphysical development in Siddhanta and that it is the unmistakable and characteristic hall-mark of its perfection.

Though the Siddhanta Philosophy postulates the eternal but distinct existence of the three Padārthas of Pathi, Pasu and Pāsa, yet in so far as the Ānavamala becomes "part of the soul and Māya• and Karma Mala get into Pathi respectively," the entity of Pāsa• becomes eliminated and we have practically to deal with only two entities called Pathi and Pasu. Hence the word Adwaita is more accurately applicable to these two Padārthas.

This word Advaita had its origin in the Upanishads only. Rather this expression Advaita is the Upanishadic off-shoot which explains the more cryptic exclamation of the Rig Veda

"Ekam Sat Viprō Bahudhā Vadanti"

Truth is one but the wise call it variously. Here the Rig Veda obviously refers to God who is and can be only One.

This Sat had come to be identified with Rudra by the time of the Yajur Veda and therefore the latter, while positing the existence of one God, wanted to be clearer in view of the existence of other entities. So, it has declared.

"Ekam Eva Rudrō Nadvitīyāyatasthū"—Yajur Veda—(1, 8, 6.)

The Chāndōgya Upanishad declares :

"Ekamēvādvitīyam Brahmam"—Chandogya Upanishad (6, 2, 1.)

Here is a Māndukya Upanishad passage :

"Sāntam, Sivam, Advaitam, Chaturtham Atma"

The Swetāswatara Upanishad, being a Saivite one declares :

"Ekōhi Rudrō Nadvitīyāya tasthū"

All these passages are unanimous in impressing upon us the truth that there is only one God and no other or second God. But the different Schools of metaphysics which have dealt with these passages have each in its own way imparted a technical meaning to the word "Advaita" which fact is therefore responsible for all the doubts and confusions that have arisen on this account.

The word's original form is 'Nadvitiyam' with the negative prefix of 'Na' added on to 'dvitiyam', as found used by Yajur

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Veda. Then it has dropped its 'Na' and has come simply to be used as Advitiyam as in the Chandogya Upanishad. Now it has come to stay as Advitiyam and Advaitam.

This negative prefix 'Na' connotes usually, three shades of meanings of a negative character namely (1) Sadrisyam (அன்மை) (2) Abhāva (இன்மை) or positive negation and (3) Virōdha (மறுதலை) or opposite.

If, therefore, the word Advaitam is to be given its Abhāva meaning, it would mean "*There* are not two". Interpreted in its Sadrisya meaning the word Advaitam would mean "*They* are not two." And these two meanings make all the difference. Sankara and Ramanuja accept the first interpretation, though it is a bit qualified by the latter. According to this view one or other of the two or both would be non-existent and it means one only of the two or neither. Madhvācharya adopts the Virodha meaning of the word Advaitam and postulates the existence of the different entities of God and soul. If the Sadrisya meaning of the word Advaitam is adopted, as the Saiva Siddhantins do, then it would mean non-different or non-dual meaning "There are prima facie two but *they are* in reality *not two*".

Those who maintain that the word Advaitam means only One must be able to explain the usage of two words like Ekam and Advaitam in one and the same passage as quoted by us from the Upanishads. But they reply that these words are after all interchangeable or synonymous and that is why it is stated that Brahmam is Ekam in one place and that Brahmam is Advitiyam in another. They are then confronted with a passage like 'Ekam Evā Advitiyam Brahmam' where in one and the same place both the words Ekam and Advitiyam are used, thereby proving that these two words must have different connotations. Therefore their position is unconvincing.

Then, what is the real meaning of the word Advaitam? The negative prefix of 'na' or 'A' in Sanskrit is capable of three kinds of meanings of Abhava, Sadrisya and Virodha only when it is used in connection with nouns. But when it is used in connection with numerals, it would give only the Sadrisya meaning. Thus

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the word Ekam with the prefix of 'A' becomes 'Anekam' and the word 'dwaitam' with the prefix of 'A' would become Advaitam. Therefore, the word Adwaitam, according to Saiva Siddhanta means: 'No doubt there are two but in fact they are not two; they are ananya.'

Sivagnanabodham the authentic text of Siddhanta speaks of God as being one with the soul and different from it.

The Sivagnana Siddhiar adds another relationship between the two by calling it "one and different". And in these descriptions are found the three different kinds of Bheda, Bhedābeda and Abheda. But the illustrations for these three relationships given by the Siddhantins are different from those given by other Schools. The Siddhantic similes are body and soul for Abheda; eye and the sun for bheda and the soul and the eye for Bhedābheda relations respectively.

St. Meikandar discusses this word Adwaita in his work elaborately enough. Says he: "The word Advaita cannot mean One-ness or Ekam. No one can think of oneself as the One, as the very thought implies two things. The word simply denies the separateness of the two, Anyanāsti and hence God is said to be one with the souls". This will clearly show that Advaita means Ananya or non-different. The relation between the two is such that though a difference in substance is perceptible, no absolute separation between them is possible and the word Advaitam is used to emphasise only their non-different relationship. In further illustration of this interpretation of Advaitam, St. Meikandar cites the relationship between body and soul. The soul identifies itself with the body and acts as if they were one, though substantially they are different. Similarly the soul so identifies itself with God as to be one though both of them are substantially different.

St. Meikandār subjects the Upanishadic text of 'Ekam Evādvitiyam' itself to an analysis and reiterates his own interpretation of Advaitam.

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Says he :

"ஒன்றென்றது ஒன்றேகாண் ஒன்றே பதிபசுவாம்
ஒன்றென்ற நீபாசத் தோடுகாண்—ஒன்றின்றேல்
அக்கரங்கள் இன்றும் அகர உயிர்இன்றேல்
இக்கிரமத் தென்னும் இருக்கு."

"In the Vedic text of "Ekam Sat" the word 'Ekam' means that there is only One and that One is the Pathi. Thou who assertest that "There is One," art the Pasu bound in Pāsa. The word Advaita means that except through God nothing else will exist, as when we say that no consonants can operate except through the vowel A."

In fact the Taittiriya Upanishad also says (II, IV. 1)

"Its consonants form its body, its vowels, the Soul (Atma)."

Incidentally, it may be mentioned here that in Tamil language the consonants are called மெய் எழுத்து or body-letters and the vowels are called உயிர் எழுத்து or soul-letters. So the illustration or example of the body and soul on the one hand and the consonants and vowels on the other to demonstrate the meaning of Advaitam may be convincing enough.

The question of Advaitam does not arise to decide the fact whether one Padārtha alone exists or whether more than one exist. It has arisen only to decide the nature of the nexus that keeps them both as two substances from one standpoint and as not-two substances from another standpoint.

Sivagnana Munivar, the unrivalled Commentator on Sivagnāna Bōdam, taking up the Mahā Vākya texts subjects them to an analysis and extracts the Siddhantic meaning from those Vakyas. Says he in his celebrated Mahābashyam :

"If you ask, what then is the meaning of the word Advaitam, I will show how Saiva Siddhantins explain it. On hearing the great texts called Mahavakyas "Aham Brahmāsmi", "Tatwamasi", and "Ayam Atma Brahma" which are used in all the three persons respectively, we see that these passages speak of "That" as one substance and "Thou" as another and we therefore inquire how one can become the other. To remove this doubt, the answer is given by stating how one can become the other and what kind of relationship subsists between these two and Advaitam is the word used to explain and clarify this peculiar relation between 'That' and 'Thou'."

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And J. M. Nallaswami Pillai, the ablest exponent of Siddhantic Philosophy in modern times further clarifies it as follows:

"In all these cases, an identity is perceived and a difference in substance is also felt. It is this relation which could not be easily postulated in words but (could be) conceived and wherein they (soul and God) are seen as two and at the same time as 'not two'—it is this relation which is called Advaitam 'a unity in duality'. The philosophy which postulates it (this relation) is called the Advaita philosophy."

Professor Kunte Says:

"But there is a special feature of such adoration, a feature not included in any of these (in Theism, Pantheism etc.) It is the ecstatic condition of the spirit, a condition which can neither be explained nor understood without an illustration." Then instancing the deep and ecstatic love of a mother for her child which makes her cry "Oh, my piece of gold; Oh, my soul; Oh, my life; Can I eat you up?" and makes her forget the difference between her body and that of her child. Prof. Kuntē remarks that such an identity is the form of the ecstatic condition of the mind. Then he sums up: "This sort of ecstatic identity, the Yogis feel. Hence in the Vedas and the Upanishads, the Pantheistic doctrine of the identity of the human spirit and the Supreme Spirit, if enunciated, is enunciated in this way. Again, the Brahma Sutra of Bhādrāyana does not inculcate it."

It is the peculiar characteristic feature of the soul to become that to which it attaches itself and it is this feature which enables it to become identical with matter when in conjunction with it and become God Himself when in unity with Him. The soul's capacity or susceptibility to merge with matter or Spirit by giving up its individuality but retaining its personality is the foundation of the doctrine of Advaita as postulated by the Siddhantins. Therefore the kind of identity postulated by Prof. Kunte will be seen to be so very near this Siddhantin's Advaita.

Sivagnāna Yogi speaks of the Tādātmya relation which is however, of two varieties. One kind of Tādātmyam is seen in the case of one thing appearing as two in the relation of Guni and Guna or Substance and Attribute. This Tādātmyam is that of Ramanuja and Neelakanta Sivāchārya. The other kind of Tādātmyam is where two things are so related together as to be regarded as one. Though this is also a Tādātmyam, yet its proper appellation is Advaita. This is the position held by the Suddhādvaita Saiva Siddhāntins.

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St. Meikandār says "The mere expression Advaita would by itself denote "anyanāsthi or ananyatwa".

St. Umāpathi Sivam adds: "The glorious doctrine of Advaita postulates inseparablitiy".

Manilal N. Dvivedi declares in his work "Monism or Advaitism" as follows: "We have thus seen what simple scientific meaning Advaita bears, notwithstanding the many metaphysical subtleties which uselessly mystify its import. This philosophy recognises no duality and asserts no unity but maintains inseparability whence the name "A-Dvaita"—non-duality or in other words not "A-bedha" or unity, but "Ananyatva or inseparability." Real knowledge is the knowledge of advaita.

It is to be noted that Dvivedi was one of the eminent followers of Sankara's School. Yet his definition of Advaita is identical with that of Siddhāntic Meikandār and Sivagnāna Munivar.

The Sutrakāra, Bādarāyana did not deny the existence of Purusha and Prakriti but there existed according to him "Another" also on which these two were dependent. And the word Another or anyata has since become a technical term to denote God. Badarayana discusses it in Sutra 21 of the first Pāda of the first Adhyāya.

This is how Dr. Thibaut translates it:

"And there is another one (i.e. the Lord who is different from the individual souls animating the sun etc.) on account of the declaration of distinction."

Sri Sankara comments on this Sutra as follows:

"There is moreover one distinct from the individual souls which animates the sun and other bodies i.e. the Lord who rules within, whose distinction (from all individual souls) is proclaimed in the following Scriptural passages: "He who dwells in the sun and within the sun, whom the sun does not know, whose body the sun is and who rules the sun within, he is thy self, the ruler within, the immortal". (Brihadaranyaka Upanishad III. 7. 9). Here the expression 'He within the sun whom the sun does not know' clearly indicates that the ruler within is distinct from cognising individual soul whose body is the sun. With that ruler within we have to identify the person within the sun according to the tenet of the sameness of purpose of all Vedanta texts. It thus remains a settled conclusion that the passage under discussion conveys instruction about the highest Lord",

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Thereupon Prof. Kunte observes as follows :

"Sankaraçhārya, in interpreting this sutra admits that the human spirit is different from the supreme spirit. But finding such an admission subversive of his system he states in his commentary that beings having the human spirit include the sun, moon and stars and that God is different from them. This sutra is the fountain-head of all the controversy between the dualist or Theist and the non-dualists or the Pantheists. We expected, but in vain, copious comments on this Sutra from Sankaracharya."

We will conclude our consideration of this topic of Advaita with the following words of the late Swami Vedachalam, a celebrated Scholar-Sage of Saiva Siddhanta.

"Further, Dvitam and Dvithiyam are not identical in meaning. Dvitam means two; Dvitiyam means a two-fold state. It follows from this that Nadvitiyam ought to mean a "Not-Two state". The peculiar function of this term Advitiyam is to express the exact relation in which the Supreme Being stands with the universe. God is an omnipotent Being. And this nature in Him makes Him one with the world and the individual souls. Without His immediate presence not even a single atom can move of its accord; without His simultaneous help no living thing can stimulate itself into activity.... Hence to endue each and all with life and activity He pervades the entire system of cosmos and individual souls. Though He thus exists one with the Universe yet He is essentially different from it. And, therefore this peculiar relation of His with Mind and Matter cannot be called either One or Two. If he were not different from them, how could there be either Mind or Matter? Or, if He were different from them, how could they move, think or have their very being? If he alone existed, the Vedic Poet would have said, omitting the word 'Advitiyam', "Ekam Eva Brahmam or Brahmam is one Only"; Or if He existed farthest away from Mind and Matter, then would he have said "Dvitam ēva Brahmam or Brahmam and others are two". But he has clearly stated 'Ekam Evādvitiyam Brahmam' and 'Ekam Eva Rudrō Nadvitiyāya Tastū', thus adding the term 'Advitiyam' and meaning thereby that Brahmam is One only in a kind of Not-Two-State and that Rudra is One only and is in a kind of Not-Two condition. Why? The relation of God is neither one nor two but a kind of Not-Two state. To express accurately this inter-relation, neither the word 'Ekam' meaning one nor the word Dvitham meaning two would serve the purpose of the Vedic poet; and so he resorted to the aid of a word 'Advitīyam' in order to bring into a clearer light what he conceived third of the relation that subsists between God and the universe. Now you see what those lines 'Ekam Evādvitīyam Brahmam', and 'Ekam Eva Rudrō Nadvitīyāya Tasthū' indicated in the minds of the Vedic poets: That Brahmam or Rudra who is One only, without a second being to be compared with in any respect, always exists with the universe in a kind of Not-Two relation is the real meaning of these Vedic texts."

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This passage sums up and clarifies all that has been said here or elsewhere regarding the real, Siddhantic interpretation of Advaita which is called Suddhādvaita as distinguished from the Kevalādvaita of Sankara's School or the Visishtādvaita of Ramanuja's School as well as the Dvaita of Madvācharya's School.

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DR. B. L. ATREYA, M.A., D. Litt. Etc.

Professor and Head of the Department of Philosophy and Psychology etc, etc.

SUBJECT :

SOUL IN SAIVA SIDDHANTA – Part I

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Special Lectures on Saiva Siddhanta

Number II: ON SOUL

Part I

INTRODUCTION

Beta follows Alpha and for me this year, Banaras comes after Allahabad. I have dealt with 'God' at Allahabad with more than a nominal appropriateness and I will be dealing here with the soul whose Smasāna Stala is Vāranāshi. From Chitākasā that is Chidambaram to the Smasāna Kshetra that is Vāranāshi the physical distance may be long and tedious but the spiritual transition is short and sweet. The Pilgrim's Progress in the spirit from the Cosmic Dancer at Chidambaram called Natarāja to the Cosmic Lord at Varanashi called Viswanath is a rare experience of ravishing beauty and rapture.

Vāranāshi with its neighbourhood is believed to be the region wherein the holy Upanishads—our Spiritual Gardens of soul-culture, had been written and broadcast by our Religious geniuses and Rishis of rare vision.

Is not again Varanashi equally celebrated for the fact that Harischandra, that Prince of Perennial Truth and the Peerless Sacrificer for its sake had lived, moved and had his being on the shores of the holy Ganges that flows here?

I am reminded again of our price-less Gem of a Guru, Saint Kumaraguruparar of Srivaikuntam who had reached this holy city about three centuries ago and established a Mutt and a temple herein after having conquered the heart of the Badhsha and hoisted aloft the banner of the Sacred Bull. The revival of our ancient Faith that was effected by him single-handed then is still bearing fruits.

Above all, my mind goes back to that indomitable Hindu hero of the modern times, the late Pandit Madan Mohan Malavya whose unflinching devotion to our faith, the tenets of which he exemplified in his earnest and everyday life with a tenacity of purpose which is unparalleled, and whose anxiety to perptuate it at its best in this country culminated in the establishment of this Hindu University, which is unique of its kind and which was meant by him to lend

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grandeur and lustre to every soul that goes here for education, even as the cupola and the sacerdotal domes on the buildings shed lustre and impart holiness unto the very University campus.

A. TRUE RELIGION DEFINED

Blaise Pascal in his work called "Pensees" one of the World's greatest declarations of Faith lays down the definition of a true religion as follows:

> "The greatness and the wretchedness of man are so evident that the true religion must necessarily teach us both that there is in man some great source of greatness and a great source of wretchedness. It must then give us a reason for these astonishing contradictions.
>
> "In order to make man happy, it must prove to him that there is a God; that we ought to love Him; that our true happiness is to be in Him and our sole evil to be separated from Him; it must recognise that we are full of darkness which hinders us from knowing and loving Him; and that thus, as our duties compel us to love God and our lusts turn us away from Him, we are full of unrighteousness. It must give us an explanation of our opposition to God and to our own good. It must teach us the remedies for these infirmities and the means of obtaining these remedies. Let us therefore examine all the religions of the world and see if there be any other than the Christian which is sufficient for this purpose ....
>
> "What religion, then, will teach us to cure pride and lust? What religion will in fact teach us our good, our duties, the weakness which turns us from them, the cause of this weakness, the remedies which cure it and the means of obtaining these remedies?"

That this gauntlet of challenge cast at every religion has been taken up and answered by the School of Saiva Siddhanta is the theme of our three lectures in the Hindu University, Banaras.

Saiva Siddhanta is neither pure metaphysics nor pure Theology. It is a harmonious blending of religion and philosophy. As Professor Max-Muller rightly observes in his "Vedanta Philosophy":

> "Nowhere, however, do we find what we find in India where philosophy is looked upon as the natural outcome of religion, nay as its most precious flower and fragrance. Whether religion leads to philosophy or philosophy to religion, in India the two are inseparable, and they would never have been separated with us, if the fear of man had not been greater than the fear of God or Truth."

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B. CREATION BY GOD

The first sutra of Sivagnana Bodham, as does the first chapter of Sivagnana Siddhiar deals with the question of the author of the creation of this world.

> "All the worlds that are denoted by the words he, she and it originate and are sustained and resolved respectively into their Primal condition. Hence the necessity to postulate a First Cause that effects these changes. And this first Cause must be the same one into which all these have once involved. That Hara is the First Cause who reproduces these worlds for the benefit of the eternally-bound souls. He is eternally free and intelligent and Sat."

The Lōkāyata's theory that this universe undergoes neither creation nor destruction is refuted by the Siddhantin who simply directs the former to see the obvious changes and destruction of the various parts of the universe occuring every minute. The Lokayata's argument that the four elements are enough by themselves to create and conceal this world is met by pointing out that some other agency is needed to originate and destory these very elements.

Then the Kshana Banga argument of the Sautrāntika Buddhist, the Anirvachaniya argument of the Madhyamika Buddhist, the Asti-Nāsti argument of the Jains, the Purva-Mimāmsaka argument of partial destruction, Time-cause etc. and the Atomic creation theory of the Nyāya-Vaiseshika Schools, are refuted one by one by the Siddhiār which finally lays down that Maya is the source from out of which the world evolves and that therefore it is the material cause. Then it posits the authorship of God for this world and the doctrine of Satkārya Vāda.

C. GOD

> "As the world is produced as an effect from the cause and as both effect and cause are real, the world also may be said to be eternal and indestructible. But as a Supreme God creates and destroys it at stated periods, this world may be said to have a beginning and to be destructible, on account of the change of condition it undergoes. This is the Satkārya Vāda. "Ex Nihil fit".

It is wrong to say that Māya does not require any other creator for its undergoing evolution because this universe appears as the workmanship of an intelligent Being. The Purusha or soul, though intelligent is not conscious except when it is in conjunction

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with body and senses which are but the evolutes of Maya which is also unintelligent and unconscious. Therefore neither the soul nor Maya can act. Hence the one God who is self-dependent and supremely intelligent is indispensable for evolving these worlds out of Maya. This in short is the process of reasoning from design to prove the existence of God and his authorship of the universe.

St. Augustine, in his "Confessions" has a very beautiful passage which is worth quoting here: "I asked the earth for God and it answered me: 'I am not He'. I asked the sea and the depths and the creeping things and they answered "We are not the God, seek thou above us". I asked the freezy gales and the airy universe and all its denizens replied:

> "Anaximenes is mistaken, I am not God"; I asked the heaven, sun, moon, stars, 'Neither are we' say they 'the God whom thou seekest;' and I asked unto all things which stand about the gateways of my flesh (the senses), 'Ye have told me of my God that Ye are not He, tell me something of Him and they cried with a loud voice 'He made us'."

The tileological argument is not the weapon of the Saiva Siddhantin only. Paley in his "Natural Theology" says that if we met with a watch for the first time we should at once infer that it had a maker. The unconscious watch could not have been the cause of the skilful arrangements of its parts.

> "Thine this universal frame thus wondrous fair;
> Thyself, how wondrous then?"

says Milton addressing the God who created this Universe.

Aristotle, the great and profound Greek Philosopher was led from a consideration of the Universe to the postulation of 'An Unmoving Mover', who being Himself immovable causes all other things to move.

Bacon, the greatest Philosopher-Scientist of England declares: "I had rather believe all the fables in the Legends and the Talmud and the Alcoran than that this Universal frame is without a Mind. It is true that a little philosophy inclineth man's mind to atheism but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh

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upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together it must needs fly to Providence and Deity." Here is what Newton, the immortal Scientist affirms:

"All these movements, according to rule and purpose cannot have their origin in merely mechanical forces. This most exquisite combination of the sun, the planets and comets can have sprung from nothing short of the counsel and dominion of a Being at once intelligent and mighty.

"The sun rises punctually, the stars move in their courses and all things stand in their order and faint not in their watches because of the eternal spirit which slumbers nor sleeps".

I would also invite your attention to the most valid and modern piece of evidence that one could ever adduce in this advanced century of all-consuming sciences. Dr. Robert A. Millikan who had recently retired as President of the California Institute of Technology and who is now no more has admitted that "a life-time of scientific research had convinced him that there really is a Divinity that guides man's destiny". He has further stated that "a purely materialistic philosophy is the height of unintelligence". And pray, who was this Dr. Millikan? What is his qualification that will lend the mark of authenticity to his voice? Well, it is he than whom no scientist had delved more deeply into the mechanisms of matter. It was Dr. Millikan who first determined the charge and mass of electron, the tiniest-known particle in the universe. He once told the country's (U. S. A's) Physicists that "wise men in all the ages have seen enough at least to make them reverent".

Perhaps a more universally celebrated Scientist of this century who has at once revolutionised science and scriptures alike more tremendously than all other giants of science put together have done and who has perhaps recreated a universe of his own or reassessed the known universe in terms of relativity and re-adjusted formulas and theorems is the late Dr. Einstein of blessed memory. The above-mentioned Dr. Millikan quotes this mightier Dr. Einstein to the following effect. Says Einstein:

"It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvellous structure of the universe which we dimly perceive and try to humbly comprehend even an infinitessimal part of the intelligence manifested in Nature".

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Having thus quoted DR. Einstein, DR. Millikan exclaims with a sense of supreme satisfaction: "That is as good a definition of God as I need."

And for the nonce this is as good an authority as we need to establish the existence of God.

D. THE MATTER

"Nothing was born,
Nothing will die,
All things will change"—Tennyson

Among the classical philosophers Plato holds that Matter has existed and exists eternally along with God. It is uncreate and has no end.

E. Clodd, the author of the book "The Pioneers of Evolution" has to say the following about Matter:

> "The primary substance is indestructible. The modern doctrine of the Conservation of Energy teaches that both matter and motion can neither be created nor destroyed".

The Sānkyas hold that Matter or Pradhāna is uncreate and eternal like Purusha.

The definition of Matter or Māya that is given by St. Arulnandi Sivam is as follows:

> "Indestructible, formless, one, seed of the world, non-intelligent, all-pervasive, a Sakti of the Perfect one, cause of the soul's body, senses and worlds, one of the three Malas, cause also of delusion is Maya."

Māya here means the Asuddha Māya. Each expression in this definition is an answer to a particular purvapaksha theory about Māya held by other Schools. It is called indestructible or nitya as against the Kshanabangavādins, formless against the Lōkāyatas, one as against the Sānkyas, seed as against the Sunyavadins, non-intelligent or achit as against the Sivasamavādins, who identify it with the Chit Sakti. It is called Vibhu or all-pervasive as against the atomic theory of the Vaiseshika School, and it is called a Sakti of the Lord as against Bhāskara's theory that it is the Parinama of God. It is called one of the three Malas as againt the Anirvachaniya doctrine of the Māyāvādins, and 'cause of delusion also' as against a School of Saivas who assert that its sole and only

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function is causing delusion. Māya is called here a Sakti only in the sense of Bhinna Parigraha Sakti and not in the sense of Abinna Chit Sakti.

The following passage from Dr. Radhakrishnan's Indian Philosophy will be found to be of great strength for the Siddhantic doctrine of the eternal nature of Matter:

> "When we get to the Monotheistic level, the question arises as to whether God created the world out of his own nature without any pre-existent Matter or throuch his power acting on eternally pre-existing Matter. The former view takes us to the higher Monistic conception while the latter remains at the lower Monotheistic level and we have both views in the Vedic hymns. In X, 121 (R.V.) we have an account of the creation of the world by an Omnipotent God out of pre-existing Matter. Hiranyagarba arose in the beginning from the great Water which pervaded the universe. He evolved the beautiful world from the shapeless chaos which was all that had existed" (Vol. I. p. 100).

E. THE SOUL

Since the very definition of God is His want of any want, He has no desires or purposes to be fulfilled. Hence the world is of no conceivable use to Him. What about the world or Matter? Being a jada or achit, it can obviously derive no benefit through itself. It has simply no need for itself. By elimination, therefore, we have got the soul which is neither desireless like God on the one hand nor non-intelligent like Matter on the other. It is neither Sat like God nor Asat like Matter. Yet it alone can and does cognise God or Matter at a time. Its peculiar situation before creation is such that it stands in need of the material world and body to become free like God and become one with Him. The world of matter may be an evil but it is a necessary evil in Saiva Siddhanta, through and by which alone the greatest evil of Ānava mala shrouding the soul can be got rid of. In the cosmic life that we have, God is the benefactor, the world is the benefit and the soul is the beneficiary. In other words, the soul is bhōkta, the world bhōgya and God Prerita. The benefit of the world is that of the half-way house to its ultimate goal of the Kingdom of God which must be sought within the soul. Hence the need for the creation of the world.

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F. THE 'WHY' OF ORIGINAL CREATION

"Is creation therefore a pastime for God - a lila and a sport? Or is it a purposeless game with no aim or goal?" This question is as old as the world itself but no answer could be half as bold. As Bradely says: "The old question why God made the world has never been answered nor will be. We know not why the world should be; we only know that there it is."

Practically the same helplessness or avowed inability characterises the answer by every School of Philosophy.

The Svetāsvatara Upanishad begins by asking very similar questions. "What is the cause? Whence are we born? Whereby do we live? On what are we established? And supervised by whom do we experience our pains and pleasures?" Yet, that Upanishad finds that an adequate answer to these questions cannot be given in terms of any material or finite principle. Indeed, the treatment of the topic of creation is neither full nor frequent in the Upanishads; nor is there consistency of details among the different passages that deal with the subject of creation.

Swami Vivekananda

"Why should the free, perfect and pure Being be thus under the thraldom of Matter? How can the Perfect Soul be deluded into the belief that He is imperfect?" This is, in effect the same question which seeks the purpose of creation. The immortal and invincible Swami Vivekananda himself asks this question and answers: "I do not know", with a frankness which is charming and disarming.

Mukhopaadyaya

But even this frankest answer of the mightiest exponent of Vedanta of modern times has been repudiated by one Mukhōpādyāya who declares that the Swamiji is wrong. He asserts that the perfect does not become the imperfect and since what has really happened is nothing more than the reflection of Brahman in a pot of water, the question itself is out of court. This is the metaphysics of Advaita Vedanta which has no theory of creation since there is no 'creation' at all in the accepted sense of that term.

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Some others hold that the evolution of Brahman into men and animals is the result of the desire of God to know Himself, see Himself and realise Himself by means of His reflections.

DR. Annie Besant.

DR. Annie Besant declares that Ishwara evolves into man and brute to gather experience, to improve Himself by means of animal sheaths and that there could be no Perfect Brahman at any time. If the Vedas repeat the cry that there is a Bourne from which there is no return, no return, says Besant, it is but a mere make-believe.

Nyaya-Vaiseshika

An exponent of the Nyaya-Vaiseshika Philosophy has the following remarks upon this question :

> "Why should there be a will to creation at all?" Answering this question, the theory that God may have an unsatisfied want to be fulfilled or the acquisition of an advantage in creating the world is summarily dismissed with the words: A God with an unsatisfied want is a contradiction in terms.

Uddyotakara.

Again, another theory is propounded : "Creation is but a game and pastime with Him and no question of motive therefore can be urged as necessary". But Uddyōtakara refuses to be convinced by this argument, as even a play is not a motive-less activity, since it is resorted to with a view to enjoyment of pleasure. This need for pleasure also is unthinkable in the case of God who is All-Bliss.

Another theory that God desires to demonstrate His powers and glory by means of His manifold creation is equally summarily dismissed, since "He does not gain any advantage from this adventure, nor would He lose anything, if He did not embark on this enterprise". In the words of Milton, "God does not need either man's work or His own gifts".

Yet another proposition is made, which though unsatisfactory by itself, is certainly much more acceptabte than the other ones. That theory is: "It is God's very nature to do so". Cosmic

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activities are an essential part of His Being and Godhead minus Cosmic functions is an unintelligible fiction. It may be interesting to observe in this connection that Gaudapāda too, the spiritual Grandfather of Sankara, in his Māndukya Kārika has summed up this view in a couplet and he draws the same conclusion as Uddyōtakara that it is the essential nature of God to engage in creative activities, as no motive could be alleged with reference to One who has no unsatisfied wants.. ...God is a dynamic principle and His dynamism is manifested in His Cosmic activities and it does not have any room for speculation as to why God should be dynamic and not quiescent and inactive.

Ramanuja

According to Ramanuja's Visishtādvaitam, "for God, the creation of the world is said to be mere lila or sport". "Krida harer idam sarvam". The metaphor of lila brings out the disinterestedness, freedom and joy underlying the act of creation. It enables Ramanuja to insist on the absolute freedom and independence of God. Nature and souls are instruments of God's play and cannot at any time offer any resistence to His will. The whole drama is undertaken by the Lord at his own sweet will. It is the case of "Lokavattu lila Kaivalyam". In the words of Browning "God tastes infinite joys in infinite ways". Hence there is no motive for creation except the very joy of it.

Madhva

Madhvāchārya holds that God's activity i.e., creation of the world is the result of His over-flowing perfection. Hence the question of purpose or motive does not arise here also.

Hellenic Doctrine

As Paul Duessen observes, "for the Hellenic consciousness the existence of the world has its purpose in itself".

Christianity

"Christianity, inclining to the Old Testament seeks to understand Creation through the love of God towards mankind, towards a thing to be created, though not yet existing." And on the question as to why God created the souls, either from out of nothing or from His Ideas, Christian Theology *is* silent.

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The Church of Rome

The doctrine of the Church of Rome regarding creation as expressed in the canons of the Vatican Council is as follows :

"If any one confesses not that the world and all things which are contained in it, both spiritual and mental, have been, in their whole substance produced by God out of nothing, or shall say that God created, not by His free-will from all necessity but by a necessity equal to the necessity whereby He loves Himself or shall deny that the world was made for the glory of God, let him be anathema".

Before we go to consider the views of Sankara on this question and finally postulate the Siddhantic doctrine of creation, it may be useful for us to refer briefly to the statements on creation found in the Vedas and Upanishads also.

Rig Veda

In conceiving the metaphysical genesis of creation the Rishis first caught a glimpse of the Cosmic Mind (Hiranyagarbha) or Viswakarman as the great Progenitor of the entire Universe.

The Rishis in their full comprehension of the Supreme Principles could realise a Cosmic Being (Parama Purusha) and the whole universe as his body.

The hymn X. 90. 1-3 says :

"All these, His creation are his grandeur but the Purusha is ever superior to all these (in His transcendent aspect). The whole of the universe is only one-fourth of His Being, the remaining three-fourths remain in celestial immortality".

In these hymns of Hiranyagarbha and Viswakarman the sages were contemplating the Theistic origin of Creation. The Purusha Sukta on the other hand promulgates the Pantheistic view of creation. Then came the more metaphysical view in the Nāsadiya Sukta.

"At that time (before creation) there was neither aught nor naught (the manifest and unmanifest)"—This refers to the pre-cosmic period.

Again it says :

"Then there existed that Sole One (Supreme Self) without a stir or breath, There was nothing else but One",

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Again,

"Then there was darkness enveloped in darkness. All was undifferentiated, engulfed in water (the Primal Cause). What existed was enveloped with unreality (Maya). His grandeur was manifested by austerity (Knowledge or Will).

"There first appeared desire (Will) in the mind (Cosmic Mind) and from that first One sprang the seed of creation. The wise sages realised in their hearts the birth of the real, manifest world from the unreal (unmanifest or Maya)".

This hymn discloses the Maya theory (in the Siddhantic or Sankya sense) and also a personal God and His creation of the universe through His Will or desire which supports the Siddhantic view of God's creation emerging through His Will or Icchaa Sakti.

The Upanishads

Chandogya Upanishad

"Existent alone, dear one, was This in the beginning, One alone and without a second. It conceived the idea:

"I will become many, I will propagate Myself". So it created fire. This fire conceived the idea 'I will become many, I will propagate myself'. So it created water etc.

"That Deity conceived the idea 'Verily, I will enter into these three deities (fire, water, food) with this living self (the individual soul) and spread forth into names and forms and I will make each one of them threefold (6:2, 2–3, 2).

Here we have the uncreated, pre-existing, eternal individual souls postulated.

Aitreya Upanishad

"Truly this world was Atman alone in the beginning; there was naught else there to open the eyes. He conceived the idea "I will now create worlds".

This postulates a personal God deciding by His Will to create the worlds, as in Saiva Siddhanta.

Prasna Upanishad

"He formed the design; then He created Breath",

Mundaka Upanishad

"This is the unchanging which the wise know as the Womb of beings".

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Taittiriya Upanishad

"Non-existent was this in the beginning; thence the Existent arose."

Svetasvatara Upanishad

"He creates this world . . . . .

"Having entered into union with principle (tattwa) after principle,

"With one, with two, with three or with eight".

Here we have a personal God and His creation of the world through Maya or the tattwas which are 36 according to Saiva Siddhanta.

Brihadaranyaka Upanishad

"The original Being is called Atman or Self because when He looks round He sees nothing else but Himself. He is also called the 'I' and 'Purusha'. When the Atman realises His loneliness, He has two feelings, one of fear and the other of a desire for companionship. He dispels His fear with the reflection that He has nothing else to be afraid of, while His second desire is satisfied by His dividing Himself into two parts which are then named husband and wife. From their union the race of human beings is produced.

A series of transformations of the original human pair into animal forms takes place and from each transformation a new species of animals is born. The animals and men produced are Brahma's begetting or creation . . . "

Sankara

So far as the plane of metaphysics is concerned the Advaita Vedanta does not admit the theory of physical creation at all, as we have already seen. As Prof. Max Muller says: "There is but little room in true Vedanta philosophy for psychology or cosmology, nay, even for Ethics". But from the exoteric point of view there are two creations possible, one the original one and the other the periodical and cyclic creation, after every pralaya. The reason for the latter kind of creation as admitted by Sankara and other Theistic Schools of Hindu Thought is the need for the souls to work out their karmas performed by them in their previous births.

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Regarding the motive for the first and original creation (though this question is never permitted to be raised) Sri Sankara has the following observations to make:

"We have learnt to know Brahman as an intelligent Being; as such he seems to require a motive for his creation. The application of this rule of experience to Brahman is, as it seems, confirmed by the Scriptures, when they teach that the world is dear to him not for the world's sake but for the sake of his own Self. If we ascribe to God a motive which determined him to create, this contradicts his All-sufficiency; but if we do not ascribe such a motive to him, creation becomes impossible. Or shall we take it for granted, that Brahman like a thoughtless man proceeded to create at random and without a motive? This again would contradict his omniscience.

"We must then take it for granted that as a Prince or some great man who has all that he requires undertakes something without a motive, purely for sport and pastime; or as out-breathing and in-breathing go on by themselves, without external motive, so too God created the world of himself and without a motive, purely for sport; for a further motive is not to be found by reflection or revelation of the Scriptures and it is impossible to ask God himself about it .... That he could not for this reason proceed to act is contrary to the teachings of the Scripture concerning creation; that he acted without thought and by chance, is contrary to the teaching concerning his omniscience".

Thus, on his own showing Sankara is confronted with a dilemma and he finds it impossible to reconcile and rationalise the need of logic on the one hand and the creed of Scripture on the other. And as usual, he cuts the Guardion knot by wriggling himself out of this fix and having recourse to his metaphysical standpoint. For says he, "Above all we must not forget that the whole teaching as to creation refers to this world of names and forms founded on ignorance and it has really only the aim of teaching the identity of nature with Brahman."

As regards the periodical creation of the world, Sankara is at one with all other Theistic Schools of Hindu Thought like Saiva Siddhanta, Visishtadvaita and Dwaita in maintaining that the

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world is the indispensable theatre and scene of atonement of the works of a previous birth by the souls and that God is the indispensable judge and controller who supervises the measure and mode of experiencing the Karma by each soul.

G. THE PROBLEM OF EVIL AND THE WAY OUT

Nevertheless the greatest and insoluble problem of evil stares all these Schools in their face. And the problem has defied solution particularly by the two Schools namely that of Sankara and that of Christianity as well as Judaism.

Hence, Paul Duessen, than whom there has been no more devoted follower of Sankara, makes the following observation:

"That empirical Theism (for which the world is real and different from God) is untenable appears now here so clearly as in the region of morals. For, however the matter be turned, in at real creation, which is seriously taken, the responsibility for evil and for the sin of the world finally falls on God. This consequence does not trouble the morally undeveloped conscience . . . . .

"The Hebrews gained a solution of the question, more apparent than real, by adopting (or rather adapting) Satan from the mythology of Persia and thereby satisfying themselves. The Indians in a more philosophical spirit recognised the fact that there are only two ways out of this: *either* by referring the constitution (essentia) and also the creation (existentia) of the world not to God but to an immanent principle *or* idealistically, by denying the existence of the world altogether. We find Sankara taking both the ways, by bringing forward, as he always does, both empirical and metaphysical arguments for the solution of the problem."

Next, Paul Duessen states an empirical argument as advanced by Sankara against the theory which charges God with the responsibility for the evils in the world and then makes this significant comment thereon:

"It is true that here also our author starts from the separation (only indicated by the Sutram) of God and the soul, in order to transfer all moral guilt from the former to the latter. 'Brahman is omniscient and omnipotent, everlasting,, pure, wise, and free. Because he is free, he can do what he wills. For him there is

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neither command nor prohibition and therefore neither good nor evil. The individual soul, on the contrary, is affected by good and evil and of it we do not at all maintain that it is the Creator of the world."

Without committing himself, proceeds Duessen, to the question, unavoidable from this standpoint "whence then springs the individual soul with its good and evil?", our author (Sankara) at once passes on to the metaphysical explanation: 'But how is this?' asks he. 'Are not God and soul the same according to the words 'Tat Twam Asi?' 'To this it is replied' continues Sankara 'when by the teaching of non-separateness through sentences like Tat Twam Asi the consciousness of non-separateness is awakened, then the wanderings of the soul and creative functions of Brahman cease; for the whole tendency of the world of division springs from false knowledge and is removed by perfect knowledge. Whence then the creation? And whence the responsibility for not having brought forth good only?'.

Thus, we have seen how, Paul Duessen himself is highly critical of the quick-changing attitude of the mighty Sankara who has always two strings to his bow in tackling questions of philosophy. The big question that Duessen asks of Sankara, "Whence then springs the individual soul with its good and evil?" has been bypassed in a hurry and never answered by the latter. If ever he had answered it, that would have meant the death-blow to his Monism. In fact this is the whole crux of the problem of evil and the inability to answer this question has been the source of great dissatisfaction. And exactly because Saiva Siddhanta philosophy has bravely faced and boldly answered this thorny question which Duessen has asked from out of the words of Sankara himself, that System has, it is believed, established a title for a rational one.

H. THE SIDDHANTIC THEORY OF CREATION

The fundamental doctrine of Saiva Siddhanta postulates the eternal and distinct existence of three Padārthas or entities called Pathi, Pasu and Pasam or God, Soul and Matter. Pasam is achit and it can have no use for anything like the universe. God is All-Powerful, perfect and has no need for anything; He is self-sufficient. Hence He has also no benefit to be derived from the universe,

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Therefore, it is the only other entity called Soul which is neither God nor Matter that can and must stand in need of the universe. If it is a created thing, then the question will arise, "why did God create it?" Any answer like 'it is his lila' will be unsatisfactory; it will do no credit to God, the All-Wise. If it be the Parinama or Vivartha of God himself, the position will be hardly better. In fact it will be worse because the real sufferer or enjoyer will then be God only and no separate entity. So the purpose of creation will still be either illogical and absurd or non-existent. So the soul must be not only eternal and beginningless but also so attached to evil beginninglessly that it must stand in need of a redemptive cosmic creation by God. This position alone will satisfy us regarding the motive or purpose of creation and hence Saiva Siddhanta swears only by this theory to explain the problem of evil.

The plain alternative before the Saiva Siddhantin was: should he make an all-perfect and all-powerful immaculate God enthrall and imprison Himself in sin and bondage for no known purpose *or* should he have an uncreated and eternal soul steeped in darkness beginninglessly so as to stand in need of emancipation? Both the alternatives are at best hypotheses or mere assumptions from our finite standpoint. Either the one or the other has to constitute the starting point of our metaphysical enquiry. Having seen the disastrous and discreditable consequences that flow from the assumption of God becoming the soul and getting entangled in evil, the Saiva Siddhantin has boldly and almost inevitably chosen the other alternative of positing an eternal soul enveloped in evil and sin. 'Make not the mighty God mean; rather make the little soul less' seems to be his watchword.

By this practical theory which steers clear off the shoals of the Monistic School on the one hand and the rocks of Christianity on the other, the Saiva Siddhantin has not only shifted the burden of sins from off the shoulders of God but also safeguarded the sacredness and supremacy of God who is unsullied by any taint or temptation. Nor should Satan be set up as a rival to His throne and the conflict in the world, if there should be one, must be between the sinful soul and Satan and not between Satan and the Supreme God. The position of God must be that of the Judge and the Protector and never that of a suspect and an accused.

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This theory may be subject to the criticism that God having not created the soul, the former's omnipotence is compromised or detracted from. Every system of philosophy is bound to come up against a blind lane sometime or other. And Siddhanta is no exception to this rule. But still the lesser evil must be chosen. As against other theories which vitiate and violate the majesty and magnanimity of the mighty God, this theory alone glorifies His untarnished Self which is Life, Light and Love. The Vedantin makes the Brahman "somehow" become the many and evil souls.* The Siddhantin steeps the soul "somehow" in beginningless darkness. The Vedantin's 'somehow', besides being blasphemous, is unable to assign a logical purpose or motive for creation. But the Siddhantin's 'somehow' is able not only to save God from 'His candid friends' but also advance a valid motive for creation. May the world choose the more agreeable of the two. The question here is not as to which alternative is *more logical.* The question is, on the other hand one as to which theory is *less illogical.* As J. M. Nallaswami Pillai succinctly puts it, "If the soul is other than God, other than Maya and is in bhanda or bondage, then the necessity for the creation of the world becomes intelligible".

The motive for creation, therefore, is the redemption of the numberless souls eternally wallowing in beginningless evil and darkness. Hence, the words of the Nāsadiya Suktam "His grandeur was manifested by austerity (knowledge or Will)" are best exemplified by the Siddhantic Theory of creation by a God whose very definition is Love.

Sivagnana Siddhiar says:

"His (God's) Form is Love; His attributes and knowledge are Love; His five functions are Love; His organs like arms and feet and His ornaments like the crescent moon are also Love. These things are assumed by the Nirmala God, not for His own benefit but for the benefit of mankind." (I Sutra 47th Stanza). Again,

* "The Atman, which is pure knowledge, somehow lapses into avidya, just as Brahman which is pure Being turns aside into the space-time-cause world".—Dr. R's Indian Philosophy, Vol. II. P. 588.

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Taittiriya Upanishad says:

"His Head is surely Love ; Joy His right wing, Delight His left; Bliss is His Self. Brahman whereon He rests". (II. 5).

And here we have got the most logical position imaginable. A supremely Powerful, and All-loving God and a completely helpless and all-sinful soul, the one "dying" to love and the other dying to live and both in closest proximity. To save these souls and take them unto His bosom of bliss, God has created the universe with the third padartha—the Maya. The world is therefore not "a vale of soul-making" but "a garden of soul-culture." Thus the most reasonable and the least objectionable is the doctrine of creation that has been postulated by the Saiva Siddhantin. As the immortal Kalidasa makes Lord Siva speak in his "Kumāra Sambhava" :

"No selfish want e'er prompts a deed of mine,
Do not the forms,—eight varied forms I wear
The truth of this to all the world declare?"

The innocent souls of Christianity have been forced to inherit the *damnosa heritas* of the load of sins bequethed to them, quite unsolicited, by their original ancestor Adam. This is the attempt of the Christian Theologians to face boldly the problem of evil or sin in the place of the Vedantin's Brahman "somehow" becoming corrupted and the Siddhantin's soul "somehow" being corrupt beginninglessly.

Anent this 'way of escape' and its metaphysical significance, Pascal has made the following remarks which we quote extenso : "It is, however, an astonishing thing that the mystery furthest removed from our knowledge, namely, that of the transmission of sin should be a fact without which we can have no knowledge of ourselves. For it is beyond doubt that there is nothing which more shocks our reason than to say that the sin of the first man has rendered guilty those, who being so removed from this source, seem incapable of participation in it. This transmission does not only seem to us impossible, it seems also very unjust. For what is more contrary to the rules of our miserable justice than to damn eternally an infant incapable of will, for a sin wherein he seems to have so little a share, that it was committed six thousand years before he was in existence? Certainly nothing offends us more

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rudely than this doctrine; and yet without this mystery, the most incomprehensible of all, we are incomprehensible to ourselves. The knot of our condition takes its twists and turns in this abyss, so that man is more inconceivable without this mystery than this mystery is inconceivable to man.

"The foundations, solidly established on the inviolable authority of religion, make us know that there are two truths of faith equally certain: the one that man in the state of creation or in that of grace is raised above all nature, made like unto God and sharing in His divinity; the other, that in the state of corruption and sin, he is fallen from this state and made like unto the beasts".

And he adds: ".... it is not by the proud exertions of our reason but by the simple submissions of reason that we can truly know ourselves." This passage, when well considered would reinforce the Siddhantin's position.

CONCLUSION

Of course, it is not pretended by me that this theory is the last word on the question. We are after all imperfect worms attempting with our frail brain and feeble mind to fathom the depth of the Shoreless Sea of Satchidananda.

As Goethe observes with a becoming humility: "Man is born not to solve the problem of the universe but to find out where the problem begins and then to restrain himself within the limits of the comprehensible".

Still more plain and pleasant are the words of comfort the Philosopher Plato magnanimously offers us:

"If then, amid the many opinions about the gods and the generation of the universe, we are not able, in every respect to render all our ideas consistent with each other and precisely accurate, no one need be surprised. Enough if we are able to give an account which is no less likely than another; for we must remember that I who speak and you who judge of what I say are mortal men, so that on these subjects we should be satisfied with a likely story and demand nothing more." (Timaens P. 27. E).

How wonderfully pertinent are these words of wisdom to our theory of creation!

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J. THE FIRST CREATION—DIFFERENCE IN BODIES

There is one other question which no system of philosophy, religion or metaphysics has ever discussed well. That is the point whether in the original creation all the souls were uniformly furnished with human bodies or were given different kinds of bodies like those of plants, animals, birds, devas and so on. Of course, the School of Madhvāchārya speaks of different grades of souls which continue to maintain the difference eternally. They were created with differences on no rational basis and God will be responsible for this partiality and want of justice.

Saiva Siddhanta too has nowhere specifically raised this question or answered it. But a closer examination of the question in the light of certain passages in Siddhiar seems to afford us an answer to this intriguing question. In the definition of Anavamala, Siddhiar calls it "One but with many saktis or powers." This means the anavamala of each soul, though it partakes of the nature of the Mala to the extent of hiding the soul's powers and making it look atomic, is different in its intensity or volume or capacity, from those of the other souls. There are therefore as many different shades of anava malas as there are souls in existence, not one of them being exactly like the other. This is, in fact the fundamental basis on which the souls have been divided into Vignānakalars, Pralayākalars and Sakalars. When God finds that the anavamala of certain souls is of such an extremely subtle and thin layer and mild darkness as to be capable of removal through Gnana alone, He gives them bodies made of subtle Māyātattwa and grants them early release. They are known as Vignānakalars. Similarly those souls called Pralayākalars whose anavamala is found to be grosser and darker and yet not so bad, are given less subtle bodies and made to live in Asuddha Māyā tattwa and given salvation before Pralaya. The third order of souls is the Sakala species whose ānavamala is the thickest and darkest of all on account of which their bodies are the grossest and they need the help of Maya and Karma Malas to redeem them. Their salvation may be postponed to the end of any number of Pralayas.

Now, here is the clue to our answer. Even among the Sakala souls, the thickness and darkness or grossness of the ānavamala of each soul differ from those qualities of the anavamala of other

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souls. And consequently, the likes and dislikes of each soul also vary, their nature being determined by the quality of the respective ānavamala of each soul. And how could the souls have these likes and dislikes in their Kevalāvastha, it may be naturally asked. These likes and dislikes do appear in the souls when the Panchakritya is said to be performed by God in the souls in the Kevalāvastha also on account of which the hidden powers of Ichchā are stirred up a little in a very subtle way. These original likes and dislikes of a very subtle nature are called Moolakarmas of each soul and they constitute the basis or criterion on which the respective Sukshma Sarira of each soul develops into the Sthoola Sarira. Therefore the souls emerging from the Kevalāvastha into the Sakalāvastha at the time of original creation do have a variety in their Sthoola bodies, like animals, men and devas, the nature thereof being determined by the Moolakarma of each soul. Afterwards, of course, the Ākāmiya Karma performed in the first birth begins to accumulate into Sanchitha Karma which will, in its turn apportion the Prārabdha Karma and the successive nature of births.

Orders of Souls

According to Saiva Siddhanta the souls are not only eternal and uncreate but they are also of three different orders. There is not only difference in kind but also difference in degree as between these three orders of souls. They are called Vignānakalars, Pralayākalars and Sakalars respectively. The word Kalar means one possessed of tattwas like Kala and hence the normal kind of souls like ourselves clothed in Kalai are called Sakalars. There is a better type of soul whose Kalai gets destroyed during the Pralaya; hence it is called Pralayākalar. There is the best kind of soul whose Kalai is removed by Vignana or superior gnosis and hence it is called Vignānakalar.

Now what is the rationale behind these divisions of souls as Vignanakalar, Pralayakalar and Sakalar? All the infinite number of souls had been lying enveloped by anavamala prior to the cosmic evolution of the world. Anavamala is defined as being one single entity but with many and varying saktis or powers. That is to say, the intensity of darkness and ignorance affecting the numerous souls is not of the same degree. It may vary from soul to soul. Hence

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the God Almighty, when He prepares to embody these souls with the evolutes of Maya, discriminates between the souls in accordance with the nature of their respective anavamala otherwise called Moolakarma. Such of those souls as do not require the aid of Maya and Karma malas to become rid of their anavamala, He separates from the rest and disinfects them later on with the help of Vignana or superior gnosis. Hence these souls are called Vignanakalars and they have the defect of only one Mala i.e., anavamala. The Lord imparts His Pathignana to this superior type of souls by means of His inspiration from within their souls. For that purpose they are clothed by Him with the bodies and tattwas like Kala made out of Suddha Māya tattwa and their habitation lies just above the Asuddha Māya tattwa. These souls are not, however, enslaved by those tattwas. These Vignanakalars have no more than the first birth they have originally taken. These souls are again divisible into two kinds—Pakkuvar and Apakkuvar. The Pakkuvars attain Sivasāyujya immediately after their instruction by God. Then the Apakkuvar in their turn are of three kinds, namely Uttamas, Madhyamas and Athamas. The Uttamas are devas like Anusadāsivas who reside in Sadāsiva tattwa, the Madhyamas are devas like Ashtavidyēshwaras who reside in Ishwara tattwa and the Athamas are Saptakōti Mahāmantras who reside in Suddha Vidya tattwa. All of them are invested with different powers in the universe and they reach Sāyujya either during or prior to the Pralaya. The three kinds of devas here referred to are different from the devas who habitate the heavens and who are after all Sakalars.

These are natural Vignanakalars. But there is a type of cultivated or developed Vignanakalars who get promoted, as it were, to this status by dint of their well-earned spiritual merit. Such of those Sakalars as have emancipated themselves from their bondage to the Prakriti Māyā Bhuvana as well as Asuddha Māyā Bhuvana achieve automatically the superior status of Vignanakalars. These may be compared, in our present day official parlance, to those I.A.S. officers who have been promoted from the lower ranks on grounds of their character and efficiency, as against the original Vignanakalars who are comparable to the I. A. S. officers who are directly recruited through open competition. The original Vignanakalars are anādhi whilst these latter promoted ones are ādhi, that is their

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status has a beginning in time. Nevertheless, even those Vignana-kalars raised from the ranks of the Sakalars have no more births than their present one.

The souls of the second order called Pralayakalars could be redeemed from their eternal bond of anavamala by means of associating them with Karma Mala alone. Hence they have two malas namely Anava and Karma. And they get their salvation during Pralaya when God will appear before them in His divine form and impart gnana to them. This happens to them after they had been equipped with bodies and tattwas like Kala made out of Asuddha Māyā and made to dwell in the Asuddha Māyā world. Since these souls have no more births after the Pralaya they are called Pralayākalars. Such of those Vignanakalars as are redeemed from their bondage during Pralaya differ from these Pralayakalars who also achieve their salvation during Pralaya, by their having no more than one birth once taken by them, whereas the latter pass through various births and deaths prior to Pralaya. Just like these Pralayakalars of a natural or anadhi order, there are also Pralaya-kalars of an evolved or promoted order who, having been Sakalars, have come to be freed from their bondage to Prakrati Māyā Bhuvana by dint of their knowledge. They are also graced by the Lord through the latter's divine form appearing before them. There are three classes amongst them also.

The souls of the third and last order are called the Sakalars. There are three classes among them also. These souls are the normal type which includes Jivas from Brahma down to the worm. They have all the three malas namely Ānava, Karma and Māya. They require the aid of Karma and Māyā Malas in order to redeem them from their bondage to Anava Mala. They are given the aid of bodies and tattwas like Kala made of Asuddha Maya and made to dwell in the Prakriti Maya world. When they become ripe enough the Lord appears before them in the form of a human Guru and imparts the saving grace to them. Unlike both Vignanakalars and Pralayakalars whose salvation does not occur later than the Pralaya, these Sakalars keep on rotating in the endless cycles of births and deaths till the Pralaya when they abide in subtle forms in the company of their Kala tattwa etc. In the Punar Utpava they again reappear in their forms conditioned by their Karma and continue in

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their endless journey till they become ripe enough to be reclaimed by the Lord.

The souls of these Sakalars are clothed in five different bodies like Kārana, Kanchuka, Guna, Sukshma and Sthoola Sariras. These jivas undergo four different species of births like Andaja, Swedaja, Udbija and Sarāyuja. There are again seven varieties of births like devas, human, animals, vegetables, birds, the watery creatures and crawling ones. There are said to be eighty-four lakhs of yoni-bhedas in creation. God redeems the Sakala souls by appearing in the form of a human Guru and instructing and initiating them into the mystic truths.

K. ANAVA MALA

Sivagnana Siddhiar defines Ānava Mala as follows : "Ānava Mala, with its many saktis, is one, ever pervading through the numberless Jivas as the dirt in copper. It binds them from Gnana and Kriya. It also affords them the capacity for experience and it is ever the source of ignorance".

What is Ānava Mala? What is its definition? It is a Bond which stands pervading numberless Jivas and its powers or saktis are as numerous as there are souls. It is one in substance but its saktis are many. Since the origin of Ānava mala is coincident with that of atmas it has been attached to them beginninglessly like verdigris in copper. While the souls lie in their Kevalāvastha, this Ānavamala keeps them in their inviolable grip and screens the Ichchā, Kriyā and Gnanā saktis of the souls and effectively deprives them of their activities. When, again, the souls subsist in their Sakala state equipped with the material aids of Tanu, Karana, Bhuvana and Bōgha, this Ānavamala would induce and energise the capacity of the souls to experience the world. Thus the Anava mala continues to be the darkening element which causes agnana throughout.

Just as darkness is one but it darkens innumerable eyes, so also is Anava one, but it binds numberless lives. Because it is pervasive in all the souls it is said to possess vyāpaka. But the difference between God's vyapaka on the one hand and Anavamala's vyapaka on the other is that whereas the former not only comprehends the souls but also transcends them, the latter is

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restricted to the world of souls alone, and to the extent of each soul's vyapaka. Again, while God's vyapaka remains latent during the soul's agnana and shines with resplendence during the soul's release, the vyapaka of the Anavamala, in spite of its prominence in the soul's bound state becomes extinct by the grace of Guru during the freed state.

The following qualities are produced by the Anavamala in the souls :

1. Mōha. It is the attachment to things condemned alike by the sacred books and Guru.
2. Madha. It is the egoistic feeling that there is none to equal oneself.
3. Rāga. It is a hankering after the unattainable.
4. Vishada. It is regretting for the loss of things once obtained.
5. Tāpa. It is the pain of separation from one's near and dear.
6. Sōha. It is the consequent cheerlessness and melancholy.
7. Vichitriya. Imagining that everything is being done by oneself or others and not by God.

There is a School of Thought which maintains that since Māya mala alone is capable of screening and darkening the powers of the soul, there is no need to postulate the existence of a separate Mala called Anava. But it is replied by the Siddhantin that as a matter of fact Māyāmala stands separate from the souls and induces the activity of their Ichcha, kriya and gnana saktis, whereas the Anavamala inheres in the souls and eternally deprives them of their natural powers. Hence it must be clearly understood that the two malas are distinct and different from each other.

It is again stated by the Purvapakshin that just as a cloud stands separately and screens the brilliant sunlight, so also the Mayamala in the form of Tanu, Karana, Bhuvana and Bogha, standing separately does hide the soul's powers of Ichacha, Kriya etc. Therefore he maintains that just as the disappearance of that cloud will result in the dazzling reemergence of the Sun, so also the destruction of this body will cause the complete activity of all the powers of the soul. But the Siddhantin demonstrates the absurdity of this comparison by pointing out that whereas the cloud is responsible for the hiding of the sunlight, as a matter of fact and experience the conjunction of the body and its organs (the products

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of Mayamala) with the soul is seen to induce and energise the powers of the soul, far from screening them. Hence the Purvapakshin's theory falls to the ground.

The Siddhantin goes to explain further how Anavamala hides the soul's powers. Anavamala, he says, does not screen the soul's powers as a cloud which is separate from the Sun screens the sunlight. It identifies itself with the soul by pervading the whole of it and by its inseparable closeness to the soul it looks very much like its quality, though it is not one. It is only to eliminate and neutralise such a darkening power of the Anavamala that the Māyāmala graciously provides the soul with the lamplight of tattwas like Kala. Hence the Anavamala is darkness whereas the Mayamala is the lamplight.

The Pāshānavada Saivas maintain that Anavamala is a quality of the soul. The Siddhantin contends that if such ignorance were the soul's quality, the soul must be a jada or matter. It is clear to all that the defect of an eye can never become its quality. It is the Anavamala which is a jada that has ignorance for its quality and it is therefore not the quality of the soul which is a Chit, an intelligent entity. To put it clearer still, ignorance is the guna and Anavamala is the guni. Therefore, the soul is not the guni nor is anava its guna. Anavamala will remain attached to the soul even when there is true gnana in the soul, but it will remain altogether powerless. Powerless and incapable of producing other births, it will continue to be in association with the soul as long as the body lasts in accordance with its Prārabdha Karma and then it will altogether disappear. How could this anavamala exist and yet be impotent, it may be asked. It is answered that just as the clearing-nut will at once remove the impurities of the water in a vessel as and when the impurities occur, so also God's gift of Paragnana which is in full possession of the soul will suppress and subdue the powers of anavamala as and when they may per chance raise their ugly head.

It is again asked by the Purvapakshin, how is it possible for the anavamala not to give rise to further births even if it lies dormant and powerless for the present. The Siddhantin answers that, just as darkness flees from the presence of the lustrous fire

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so also anava will flee from the Sivaprakasa of the Sivagnāni after the soul becomes freed from its body in its Mukti state. Though the anavamala of the particular mature soul vanishes completely, yet anavamala as such is found pervading all other immature souls in samsara.

This proposition is again doubted and a question is asked why cannot we as well declare the absolute disappearance of this anavamala even in the embodied state of a Jivanmukta, in so far as Sivaprakāsa is already immanent in his soul. It is replied by the Siddhantin that the postulation of such a complete elimination of this anavamala in the Jivanmukta in embodied state is not possible because the anavamala will ever be lying in wait for a leap at the soul when it might per chance have a fall or a lapse from its Sivōhambāvana, even as the poison in a body, though suppressed for the nonce, will always be ready to operate again with the least diminution of the potency of medicine.

Then another objection comes from the Pāshānavādin who holds that since it is an admitted doctrine that anavamala is eternal, it is wrong to say that it altogether disappears from the soul of a Jivanmukta the moment it leaves the body and attains Videha Mukti. If, however, the destructibility of anavamala were to be admitted, then says the Purvapakshin, the soul which is an equally eternal entity must also be conceded to disappear. Hence he concludes that even in the Videha Mukti the anavamala persists in and pervades the soul.

But the Siddhantin's reply comes pat to this objection. He says that the copper is as eternal as the verdigris that is found inhering in it. Yet after the application of the Alchemist's stone to the copper, the verdigris disappears and the copper stands though transmuted into gold. Even so, the combination of true gnana will separate and remove the verdigris-like anavamala from the copper-like soul and even after this process of removal is complete, the soul is still found to exist, but like the transmuted gold of the copper, the soul also is transformed into Sivam. Hence the theory regarding the eternality of the soul stands in no danger of becoming invalid.

The Bhedavada Saiva who is the first cousin of Pāshānavāda Saiva must needs confront us with his favourite theory. He says

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that the destruction of Mala and the dawn of True Gnana are a simultaneous process and this itself means Mukti for the soul. He has no need for the soul's union with Sivam; hence his appellation of Bhedavādin. To this the Siddhantin's reply is that though darkness vanishes from the world the moment the sun shines, yet unless the sunlight mixes with the eyesight of a person he will not be able to see the light with his closed eyes. So also only when true gnana dawns in the soul and the soul unites itself in God, the mala will altogether vanish and not before.

The last question that we have to consider is another argument against the destruction of anavamala and the eternality of the soul. The Purvapakshin tries to invalidate the Siddhantin's comparison of the soul and Mala with copper and its verdigris and so he contends that even after the operations of the Alchemist's stone on the copper and its transmutation into the so-called gold, there still persists an invisible measure of the verdigris in it; so also he says it is wrong to hold as the Siddhantin maintains, that the mala has been completely eliminated. He also says that the soul will not persist even in Mukti. By way of reply to this objection, the Siddhantin resorts to another simile. That simile is that of the paddy and its three component parts called chaff, bran and sprout. We have considered this elsewhere also. The Siddhantin contends that even though the conjunction of the chaff, the bran and the sprout with rice is eternal, yet when the former three are separated from the latter, the rice undergoes no change or destruction but remains intact. If it be stated here by the Purvapakshin that though the chaff and bran may have disappeared yet the sprout is present in the rice, though in a minute shape there, the Siddhantin replies that though there may exist a nominal sprout, it is neither sufficient nor strong enough to spring again into life. Hence as all the three have disappeared without affecting the rice, so also all the three eternal Malas vanish with the achievement of Mukti by the soul. Yet, and this is most important, it is conceded by Arulnandi Sivāchārya that this truth does not clash with our vital doctrine of the eternality of the Mala, in so far as it does exist in the souls which are always and eternally revolving in the Samsara chakra of the world.

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Since this Mala is called eternal and since it is said to be afflicting all the bound souls, does it mean that those souls will remain in eternal association with this Mala? Certainly not. Each soul is entitled to Mukti and when it reaches the proper stage of enlightenment, it is bound to become rid of the anavamala.

There is rather a very inconvenient authority in one of the fourteen Siddhanta Shastras, which is apparently in contradiction with this position of Sivagnana Siddhiar. That is a passage in the work called "Uṉmai vilakkam" which says that the Siva Bhoga by the soul is caused by the anavamala. Its theory is that all the three entities are eternal even in the Mukti State.

But this passage is attempted to be explained or explained away by some critics who maintain that what is meant by the passage in question is that the anava, by its absence, produces the experience of Sivānubhava. A similarly interpreted stanza in Tirukural is cited by the critic in support of his interpretation. If we could add a modern illustration of this interpretation, we may say that "the taxation policy of the Government is responsible for the flourishing of this nascent industry." This means that the absence of taxation is responsible for the flourishing of this industry and certainly not the act of taxing.

The Anavamala is called Pratibandha since it is one with the soul and hides its powers. Since Karmamala pursues the soul in all its peregrinations and produces all its sukhas and dukkhas, it is called Anubandha. Maya mala is called Sambandha since it is found in conjunction with the soul in the form of Tanu, Karana, Bhuvana and Bōgha.

The commentators point out that the nature of this anava or Agnana is neither the opposite of Gnana (GnanaVirōdhi) nor Gnana Abhāva (with its divisions of atyantabhāva, pratidwamsa bhāva and prayogabhāva. But it is Gnāna Tirōbhava that is concealing or veiling of the Gnana. They also point out that this is neither Āganduka (a connection established at a particular time) nor Swabhāvika, nor an inherent connection in which case the Agnana will never disappear.

L. MAYA TATTWAS

In order to release the souls in Kevala state from their anavamala, Siva affords to the souls Tanu, Karana, Bhuvana and Bōgha,

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made of Maya so that they may sojourn in heaven, hell and earth and by thus working out their Anava and Karma Mala, reach Sivasāyujya. It is His supreme act of Grace. This process of removing the Anava and Karma malas with the help of Māya mala is comparable to that of the washerman who cleanses the clothes of their dirt by dipping them in cowdung and fuller's earth.

Causes are of three kinds, the efficient, material and instrumental. The clay is the material cause, the wheel is the instrumental cause and the potter is the efficient cause. So also God is the efficient cause, Māya is the material cause, His Sakti is the instrumental cause. Karma also is another instrumental cause.

Suddha Maya

Maya is of three grades or orders. They are Suddha Maya, the subtlest, the Asuddha Maya, the gross and the Prakriti Maya the grossest and the lowest.

Let us see what are the things that are evolved out of the Suddha Maya before we pass on to the products of the Asuddha Maya and Prakriti Maya respectively. All these three mayas constitute the three kinds of Tattwādvans for the soul. The entanglement of the soul into these Tattwadvans is the first of the five kalas called Nivritti Kala which will lead the soul step by step through the other and more progressive and elevating kalas until at last the soul reaches its salvation through its Sāntiyātitha Kala, the last and the best. This stage is variously called as the Turiyātita in Suddha Avastha, the Sivabōgham in the Dasa Kāryāni, the Gnanam in Gnanam in the four-fold Marga and Tattwāteeta in Kalāsōdhana.

From Bindu, Suddha Māyā is evolved and from that Maya Avyaktam is evolved. From Bindu are born the four vācks called Vaikari, Madhyama, Pasyanti and Sookshma. From Maya, Kāla, Niyati, Kalā, Vidya and Rāga are produced. From Mulaprakriti the three gunas are generated. And these undergo evolution in the presence of Siva-Sat.

Vaikari Vāck is the power which is audible in the ear so full of meaning and understood by us. This vāck is caused and influenced by the bodily Udāna Vāyu and Prāna Vāyu forming the letters. (Akshara)

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Not audible in the ear, but softly arising and audible in the throat, intelligible to understanding guided by the Udhāna Vāyu alone, without being able to throw out the well-formed letters (sounds) and differing both from Vaikari and Pasyanthi; such is the nature of Madhyama Vāck.

Just as the white and yolk of the egg conceal in themselves all the body of the pea-cock, so does Pasyanthi Vāck contain within itself all the various sounds in an undifferentiated and highly subtle and self-luminous condition.

The Sookshma or Para Vāck is the luminousness of the Highest body, indestructible in itself, but destructible in its products such as Pasyanthi. If one can witness this subtle light he will reach the unvarying intelligence, bliss and immortality (of apara mukti) without being subject to birth and weariness and change.

These four vācks becom five by adding an Atisookshma Vāck when they get united respectively to the five different Kalas called, Nivritti, Pratishta, Vidya, Sānthi and Sāntiyāteeta. But these vācks are not Brahman and they have been produced from out of Mahāmāya. And the process by which these vācks are produced is neither Parināma nor Vivarta but Vriti as when a cloth is made into a tent. Siva Tattwa inheres in Atisukshma Vāck, Sakti Tattwa in Sookshma Vāck, Sādākya in Pasyanti, Maheswari in Madhyama and Suddha Vidya in Vaikari Vāck.

The Varna, Pada, Mantra, Bhuvana and Tattwa of the Mantreswaras, Vidyeswaras and Sadāsivas as well as their bodies, senses and enjoyments are all formed out of Bindhu or Suddha Māyā Sakti.

No one of the three classes or orders of souls can have any knowledge unless the souls are associated with the intelligent power of Suddha Maya and the four Vācks. When, however, a soul can ascend to the knowledge beyond this Māyāvic intelligence then it can reach and abide at the sacred feet of Supreme Sivam.

All this Universe is spread out and multiplied from the Primal, the invisible and subtle Maya into the visible, and grosser and still grosser forms as life and body. And these forms are again

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resolved in the reverse order. The Supreme Being is one and different and one-and-different from the world (Abedha, Bedha and Bedhābedha)

The Siddhiar finally winds up the treatment of this subject by replying to the critic who asks how could the visible come out of the invisible and change from the avikara? The Siddhiar says: See how Ākāsh the invisible contains the visible things like fire etc. and how from the same Avikāri Ākāsh clouds and thunder and lightning issue forth.

Vāck means speech or sound, Sabda or Nadha and the first order of evolution from the Suddha Maya is the Vāck and its symbol is Damaruka. As Pānini has stated, all the 51 letters of the Alphabet have been produced by the sounding of this Damaruka by Lord Siva. From the subtlest of sounds it transforms itself into the grossest of sounds and the Yogi has to ascend up from the grossest to the subtlest or Para Nādha.

This Paranādha Vāck is often mistaken for God on account of its great luminousness and this is also mistaken for the final place of Rest. And though one who enters this place will not return to the earth, yet this does not constitute Paramukti Stāna. One has to transcend this Nāda and reach Nādānta.

Mahāvrata Saivites postulate Nāda as the final Place of Rest.

Asuddha Maya

Now what is this Maya mala? What is its full and real nature? Maya mala or Asuddha maya is eternal because it is uncreate. Maya is arupa. Maya is one because it is indestructible. Maya is one of the causes of the world and hence it is seed. Maya is sans intelligence; hence it is a jada. Maya is vyapaka since it affords to the soul Tanu, Karana, Bhuvana and Bōgha everywhere. Maya is a Parigraha Sakti of the Lord since it is a vyapia of Sivam. Maya is one of the malas since it constitutes, Tanu, Karana, Bhuvana and Bōgha. Maya is also a deluding object, since in addition to its aiding as light, it would cause perversity in the soul.

From this Asuddha Maya is first born the tattwa of kāla or time. The Kāla tattwa constitutes the past, present and the future of the world and controls all the world by giving rise to creation, sustentation and destruction or involution.

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The Niyati tattwa is born next from that of Asuddha Maya. By the will of God this tattwa regulates the experience of the fruit of its respective Karma by each soul according to a particular order. Then is created the Kalā-tattwa from Maya and it removes a little the grip of the anavamala over the soul and by energising the Kriyā sakti of the soul, it enables the soul to enjoy its past Karma. The next tattwa called Vidyā tattwa is born out of Kalā-tattwa and it activates the Gnāna sakti of the soul and makes it enjoy the bhōga. Lastly, the Rāga tattwa is born out of the Vidyā tattwa and it induces the Ichchā sakti of the soul and through that the soul's desire for enjoyment.

When the soul thus gets clothed with the five tattwas called Kāla, Niyati, Kalā, Vidyā and Rāga the soul comes to be known as Purusha Tattwa. And with the Asuddha Maya tattwa these form the seven tattwas constituting the Vidyā tattwas or Asuddha Māyā tattwas.

After all these seven Vidhya tattwas have been evolved, then the Mula Prakriti is evolved out of the Kalā tattwa.

Prakriti Maya

The Guna tattwa of the three-fold gunas called Sattwa, Rajas and Tamas is then born out of this Mula Prakriti. Incidentally, it may be mentioned that each of the three gunas expands into three Misra gunas with the result that there are nine gunas inherent in the Prakriti. What is really meant by saying that each guna gives rise to three gunas is that there takes place a disturbance in the equilibrium of the three gunas. A predominence of one guna occurs over the other two. Thus we have as a result of this imbalance gunas like Sattwa, Rajas and Tamas in Sattwa guna, Rajas, Tamas and Sattwa in Rajas and Tamas, Rajas and Sattwa in Tamas.

Patience, mental equipoise, purity of mind, word and deed, contentment, desire for release, love for all living creatures and a liking for soft and simple food are some of the characteristic features of a Sāttwic soul.

A Rajasic soul is characterised by qualities like materialistic tendency, hot temper, egoism, want of mercy or tenderness, love for showy life and lust for the low things.

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The Guna of Tamas will induce in a soul undesirable features like lack of contentment and interest in life, low and vulgar tastes, weakness for prolonged sleep and impure food, laziness and lust for repulsive things.

The soul assumes the form of these three gunas and gets bound for enjoyment.

From the Avyakta or Moolaprakriti arises the Buddhi Tattwa. Then, Buddhi Tattwa gives rise to Ahankāra which is the seed of all the 'I' ness and 'My' ness of the soul. It remains one with the soul and is responsible for man's arrogant boast "who is there to be compared with me?" This Ahankāra is of three kinds, the nature of each one depending upon the predominence of the guna in the Guna Tattwa out of which it is born.

Hence the three varieties of Ahankara are called Taijasa Ahankara, Vaikari Ahankara and Bhootāti Ahankara due to their origins in Sattwa, Rajas and Tamas gunas respectively.

The Manas tattwa comes out of the Taijasa Ahankara. It is born of Sattwaguna. When it confronts an object, it simply receives an incohate impression thereof in its aspect as Chitta. Then the Manas itself will try to distinguish the nature of the object and then doubt whether the object could be this, that or anything else. And here it may be noted that the same tattwa comes to be known as Chitta in its aspect of thinking and Manas in its real aspect of doubting. After the birth of Manas tattwa, the five senses or Panchendriyas, very much akin to the Manas, are given rise to by the same Taijasa Ahankara. Similarly, the five organs of action or Karmendriyas are born from the second variety called Vaikari Ahankara.

The first group of organs mentioned above are called Gnanendriyas and they are the ears, body, eyes, tongue and nose. Since they are instruments of knowledge, they are called Gnānendriyas Their respective objects of perception are Sabdha, Sparsa, Rupa, Rasa and Gandha.

The mouth, the feet, the hands, the alimentary canal and the generative organ—these five are what are collectively called Karmendriyas, since each one of them performs an act. Their respective functions are speech, motion, manipulation, alimentation and excretion and enjoyment.

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When a person wants to have a full cognition of an object, all the three sets of organs have to go into operation. The Karmendriyas and Gnānendriyas have to remain without and give forth sense impressions of that object. Then the Antakaranas would subject those impressions to a searching examination and discrimination and form valid and correct judgements. Finally, the tattwas like Kala direct the Ichchā, Gnāna and Kriyā saktis of the soul on the judgements and induce love or hatred towards them. Thus it will be seen that the tattwas like Kalā are the internal organs and the Antakaranas are interno-external organs and the Ghānendriyas and Karmendriyas are external organs. The soul controls and conducts all these three kinds of evolutes of Maya.

From the third variety of Ahankara called Bhootādi Ahankara arise the five Tanmātras called Sabdha, Sparsa, Roopa, Rasa and Gandha. These we have already seen as being the objects of the five Gnānendriyas.

These five Tanmātras and the three of the Antakaranas called Manas, Buddhi and Ahankara constitute for the soul what is termed Puriashtaka.

From the five Tanmātras arise respectively Ākāsh, Wind, Fire, Water and Earth. The order in which they appear is as follows: Ākāsh comes out of Sabdha, Wind out of Sparsa, Agni from Rupa, Appu from Rasa and Prithvi from Gandha respectively. Again in the order mentioned each of the five Bhootas has one, two, three, four and five qualities respectively. Ākāsh has Sabdha alone; Vāyu has both Sabdha and Sparsa; Agni has roopa also, in addition to Sabdha and Sparsa; Water has all the three of Agni and taste also in addition and finally Earth has all the four qualities and its own quality of smell.

To enable these five Bhootas along with their Tanmātra to jointly activise the indriyas, sixty products called Tattwika arise out of these five Bhootas. These Tattwika and the Bhootas have as between them the relationship of the parts and their body.

The five Suddha Tattwas and the other thirty-one tattwas make up a total of thirty-six tattwas. Of these the first Siva Tattwas are called Chit and then the Purusha Tattwa which is capable of cognising both Chit and Achit is called Chitachit. The remaining

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thirty-one are Achit since they are jadas. It may nevertheless be mentioned here that though even the first five Tattwas are jadas, yet since they constitute the Swatantra body for Siva's Chit Sakti, they are also called as Chit by Upachāra.

Of these thirty-six tattwas, the first five tattwas are called Suddha Tattwas. The seven other tattwas below them are called Suddhāsuddha Tattwas. The remaining twenty-four tattwas below Purusha Tattwa are called Asuddha Tattwas. This classification is due to the fact that these three tattwas have been evolved out of Suddha Maya, Asuddha Maya and Prakriti Maya respectively. Since Asuddha Maya stands midway between Suddha and Prakriti Maya it is called Suddhāsuddha Maya. Prakriti Maya is called Asuddha Maya because out of it are evolved both the sthula and sookshma bodies for the souls.

Again, the Suddha Tattwas are called Preraka Kānda because they are instrumental in causing the Vidhyā Tattwas like Kalā to experience the world. The Vidhyā Tattwas constitute the Bōga Kānda and the Ātma Tattwas constitute the Bōghya Kānda respectively.

The following is the way in which the Suddha Tattwas will activise the Vidhyā Tattwas:

Sakti Tattwa activises the tattwas of Kāla, Niyati and Kalā. Suddha Vidhya activises Vidhyā Tattwa. Ishwara Tattwa activises the Rāga. Maya is activised by Siva Tattwa and Sadasiva Tattwa activises the Purusha Tattwa respectively.

The whole universe, comprising of things of form, no form and of form-and-no form is but the manifestation of the tattwas. These tattwas manifest themselves in Sthula, Sookshma and Parā forms. The different and superior jivas living in Sādākya Tattwa bear the names of their respective tattwas. Thus all things that exist are the tattwas only.

Finally, all these thirty-six tattwas will involve in their respective causes during the time of Samhāra. The Prakriti Tattwas numbering twenty-four from Earth to Mulaprakriti complete their involution in the Atma Tattwa, the six tattwas beyond Mulaprakriti, in the Vidhyā Tattwa, the three tattwas from Suddha Vidhya upwards in the

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Siva Tattwa. These Atma, Vidhya and Suddha Tattwas are eternal, they say. The other two Sakti Tattwa and Siva Tattwa involve in the Suddha Siva.

The Deities who preside over these involutions may also be noted. Sreekanta Rudra arranges the involution of the twenty-four tattwas from Earth to Mulaprakriti. Ānanda Deva arranges the dissolution of the six tattwas above Mulaprakriti. Laya Siva dissolves the tattwas Suddha Vidhya, Ishwara and Sādākya. Suddha Sivam controls the involution of the Sakti Tattwa and Siva Tattwa. In the same order each tattwa will get evolved out from its cause. Suddha Sivam alone is a Nitya sans evolution and involution. Though Layasivam, Bōghasivam (Ānanda Devar) and Atikārasivam (Sreekanta Rudra) are also said to be without involution and evolution, it is said to be so only by Upachāra.

M. THE THREE MALAS

Again, the three Malas, Karma, Māya and Ānava, delusive in their character, veil the true nature of the Jivas and produce in them illusory enjoyments, bondage and capacity for experience like the sprout, bran and chaff respectively in the Paddy.

a. Paddy — Chaff, Bran and Sprout

The comparison of a paddy with its three component parts of sprout, bran and chaff with a soul in conjunction with Karma, Maya and Anavamala is not to be mistaken to explain the manner in which the latter stand in conjunction with the soul. It is meant to explain only the way in which they keep the soul in bondage.

Thus it will be seen that in the process of the experience of sukha and dukkha by the soul the Anava Mala acts as the Nimitta Karana, the Karma Mala acts as the material cause and the Maya Mala acts as the instrumental cause respectively. Just like the chaff in the paddy which induces the growth of the sprout therein, the Anavamala is responsible for the soul's capacity for experience. Hence it is the efficient cause. Just as the bran aids the growth of the sprout out of the paddy, Maya Mala stands close to the soul with its Tanu, Karana, Bhuvana and Bhōga and induces the soul's experience of sukha and dukkha. Hence Maya Mala is called the

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instrumental cause. Finally, just as the sprout stems out from the paddy, the Karma Mala creates the sukha and dukkha on account of which it is called the material cause.

b. Sivaagrayogin's View

It must be mentioned here, however, that this theory of these three malas vis a vis the parts of the paddy is the one enunciated by the great Sivagnana Yogin, the celebrated author of the Mahā-bāshya on Sivagnānabōdham. There is yet another commentator in Sanskrit on this work, by name Sivāgra Yōgin who compares the bran which is in ultimate union with rice to the anavamala similarly connected with the soul, and the chaff with Maya which is comparatively apart from the soul. This view is also correct from one point of view.

The three malas also differ in their ways of binding the soul.

c. The Other Two Maya Malas

The evolutes of Maya Mala like Tanu, Karana, Bhuvana and Bōga are collectively called Māyeya Mala, which is therefore known as a separate Mala by itself. The Siva-Sakti when it assumes the role of one who induces and guides the triple Malas to operate in their respective spheres, comes to be known by a different name and is called Tirōdāna Mala. Hence these two more Malas are added on to the other three well-known Malas of Anava, Karma and Maya and on the whole five malas are said to exist.*

Though Māyeya Mala is identical with Maya mala, yet a difference in operation is perceived between the two. While Maya joins the soul and creates defective knowledge, Mayeya constitutes the objects of such defective knowledge.

Similarly, though the Siva–Sakti which functions as the Tirō-bhava Sakti is identical with Parā Sakti, yet there is a difference in their respective operations. Parā Sakti functions only as a purely grace-dispensing Agency whereas the Tirōbhava Sakti performs the apparently unkind act of hiding the soul's powers, although its

* "Churned by five-fold malas I am"—Tiruvachakam: Stanza 29 of Tiruchatakam.

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ultimate aim also is only to help the soul. Thus the variety of ways in which these five Malas bind the soul must be clearly understood.

On account of the conjunction and connection of the soul with the five malas mentioned above, namely Anava, Karma, Maya, Māyeya and Tirōdāna the former, by the command of God speeds and passes through the cycles of births and deaths, heaven, earth and hell, even like the fire-brand and the kātrādi which undergo infinite revolutions in a minute.

N. THE FIVE COATS OF THE SOUL

The state of precosmic existence of the soul in which it lies eternally wrapped up in anavamala is called the Kevala state. Then commences the first stage in the cosmic evolution of the world when, commisserating this painful condition of the soul, Ānanda Deva pushes it into the womb of Maya and envelopes it with a coat of Asuddha Maya in its nebulous condition called the Kārana Sarira. In this state the erstwhile dormant powers of the soul called Ichchā, Gnāna and Kriya get awakened a little and afford the soul a vague and incohate cognition. This state of the soul is compared to the recovery of consciousness by a soul that had swooned. Secondly, the soul encloses itself within its second coat or body called Kanchuka Sarira which is constituted by the five Asuddhamaya or Vidhyā Tattwas called Kālam, Niyathi, Kalai, Vidhya and Rāgam. This state of the soul is an advance over its first one and now, by the activity of the five tattwas above-mentioned the soul's erstwhile dim powers begin to get clearer and stronger. This is also the Purusha Tattwa. The third stage is reached when the soul dons the coat called Guna Sarira which consists of the triple qualities of Sattwa, Rajas and Tamas. These three kinds of bodies which the soul puts on one after the other called respectively the Kārana, Kanchuka and Guna Sariras are classified as Para Sariras.

Then the atma enters into the fourth body called the Sookshma Sarira, consisting of the five Tanmātras and Manas, Buddhi and Ahankāra. This Sookshma Sarira is otherwise known as Puriashtaka. In this state the soul is in commerce with the world in a subtle way and it enjoys the pleasures and pains thus earned. The fifth and the last stage is that wherein the soul gets into its outermost coat

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called Sthula Sarira and gets into its fullest activity and earns and enjoys pleasures and pains through its diverse acts of virtue and vice. Thus the soul is observed to enjoy or assume five different bodies which are called Kārana Sarira, Kanchuka Sarira, Guna Sarira, Sookshma Sarira and Sthula Sarira respectively. All these five are collectively called Pancha-Kōsas.

P. THE FIVE KOSAS OF THE SOUL

The Taittirya Upanishad also mentions the five kosas. The above-mentioned five Sariras evolved out of Asuddha Maya constitute the various forms of the soul which has emerged out of its dreadful state of unembodied existence and deadening contact with anava mala. While these bodies are habitated by the soul, the Karana Sarira, Kanchuka Sarira, Guna Sarira, Sookshma Sarira and Sthula Sarira are known respectively as Ānandamaya Kōsa, Vignānamaya Kōsa, Manōmaya Kōsa, Prānamaya Kōsa and Annamaya Kōsa. Among these Kosas the Annamaya Kōsa is the grossest and each succeeding Kosa is subtler and subtler until the subtlest Ānandamaya Kōsa is reached. All these five Kosas are the evolutes of their first cause, Maya. The formless atma which is found bound in these Kosas acts in identity with and beyond each one of them. This statement refutes the theory of some Schools which maintain that these Kosas are Jivātmas and Paramātmas.

Now let us see how the soul operates from within each one of these Five Kosās respectively. The soul operates within the Annamaya Kosa as a charioteer drives his chariot, within the Prānamayakosa as a manipulator handles his marionette dolls, within the Manomaya Kosa as a showman deals with his leather dolls, within the Vignānamaya Kosa as a Yogi deals with his soul in another body and within the Ānandamaya Kosa as an actor who plays several roles, respectively.

Just as the charioteer identifies himself with the chariot, the soul identifies itself with the sthula body while within the Annamaya Kosa. In the same way, just as the manipulator identifies himself with the strings handled by him in a doll-play, so also the soul within the Prānamaya Kosa identifies itself with the Pranavayu. Just as the showman in a leather-doll play identifies himself with his

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hands, so also the soul living in the Manōmayakosa identifies itself with the mind. Similarly, as the Yogi's soul which has transferred itself into another body identifies itself with that body and soul, so also the soul identifies itself with the tattwas like Kala, while it acts from within the Vignānamayakosa. Lastly, even as the actor identifies himself with the character whose role he plays, the soul while in conjunction with its Anandamayakosa identifies itself with the bliss that is associated with it. It must also be noted that the soul which is in full possession of all its Karanas in the gross state of Annamayakosa goes on reducting its Karanas progressively from one Kosa into another and *pro tanto* becoming subtler and subtler too.

Though, as discussed above, the soul acts in identity with each one of the five Kosas, nevertheless one's Karanas and body are entirely different from one's soul. Just as one's house and wife are found to be separate and different from oneself, although in everyday life one speaks of them as "my house" and "my wife", so also, in spite of the usage of words like "my body", "my sense organs", and "my life" etc. it is found as a matter of fact that they are all other than and different from the soul. This statement is further illustrated by another practical example of the nails and hair of one falling off and separating themselves despite one's habit of describing them as "my nail" and "my hair". Again, the Siddhiar cites yet another example to amplify its proposition that the organs etc. are not the soul. One uses to speak of "my jewels", "my clothes" and "my garland" with all of which one adorns oneself, out of a sense of the abedha relationship existing between one's self and those objects. Yet when they are removed from one's body, it is realised that they are entirely different from one's real self or atma. So also, one must realise the separateness and difference between one's own body and Karanas on the one hand and one's own true self, on the other.

The Siddhantin is here forced to contradict another false identification of the soul with the Vignanamayakosa and Anandamayakosa made by some Schools of Thought. They state that the proposition that Annamayakosa, Pranamayakosa and Manomayakosa are not the soul is quite understandable but not so is the assertion that even Vignanamayakosa and Anandamayakosa which induce knowledge, are different from the soul, in so far as there is

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nothing else to be connoted by the pronoun 'my' when it is spoken as "my atma". In other words, they contend that just as when one says "my atma" there is only one thing namely atma, so also when one speaks of "my Anandamayakosa" it should also mean only one thing namely the Anandamayakosa. The Siddhantin objects to this wrong way of interpreting and says that since in the usage of words like "my atma" there are no two different objects to be denoted by 'my' and 'atma', it is correct. But in the case of these two Kosas it is different. When you speak of 'my' Ananda or 'Vignana' it means both of them are different from you. If they are not different but are in abedha relation with you then it must be found in actual life that Vignana and Ananda are inseparable from your soul. Since they are not inseparable they are different from the soul. Hence neither Vignanamayakosa nor Anandamaya kosa is to be identified with the soul. They are different from each other and from the soul.

This conclusion is further reinforced by the Siddhiar through yet another explanation. In the illustration cited before, namely "my atma" what is really meant is the Pranavayu, says the Siddhiar. There is a general habit of using such metaphorical language as when we indifferently call Buddhi as Manas and Manas as Buddhi, and when we call Jiva as Chitta and Chitta as Jiva ; and when we call Jiva as Siva and Siva as Jiva respectively. These expressions are only metaphorical and they are never taken literally. In the same way when the expressions "my Ananda" and "my Vignana" are used, they should be understood only in a metaphorical sense and never in the sense of identity.

If, however, the Siddhantin is confronted with the Upanishadic statement that these Pancha Kosas are the soul, he is ready with his explanation of this statement. He says that this statement also is yet another example of the metaphorical language referred to before.

The Upanishad calls the Kosas as the soul even as euphemistically as the lamp-stand containing the light is also called the light. Therefore, the Siddhantin is sure that there is no conflict between the Upanishadic statement and the Āgamāntic view.

As if his contention still stands in need of further support, the Siddhantin cites one more practical evidence. If the five Kosas

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were to be the soul, as contended by the Purvapakshin, then asks the Siddhantin, why should the soul which undergoes all the five avasthas of Jāgra, Swapna, Sushupti, Turiya and Turiyāteeta by passing through the Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya Kosas respectively come back to Jagra state with its Annamaya Kosa alone and then recapitulate its experiences in its dream state or Swapnāvastha? It is only in this state that the soul recalls that it had slept well and that it knows no more and so on. If every one of these Kosas were to be the soul then it should be able to know and recapitulate its experience of each avastha in its respective Kosa itself. Since this is not a fact, it is finally concluded that the soul is different from the five Kosas, both individually and severally.

Once again, the Siddhiar reiterates the Agamantic definition of the soul and concludes with its second atikarana of the Fourth Sutra. It says that since the soul is not a Pure Chit like God, it cannot cognise without the extraneous aid of organs. Therefore it is that the soul acts with the Tanu and Karanas as a king acts with his cabinet ministers in order to know and will. Hence the soul had been lying inactive, with its will, knowledge and power altogether hidden and concealed by the anavamala in beginningless association with itself. Then the soul was brought into contact with the Tanu, Karana, Bhuvana and Bogha which are all evolutes of Maya and with the help of which the soul stands in Tattwarupa and cognises and moves in the world.

Q. THE FIVE AVASTHAS OF THE SOUL

Let us now consider the third atikarana of the Fourth Sutra of Sivagnana Siddhiar. It deals with the way in which the soul stays and passes through the five avasthas corresponding to the five Kosas mentioned before. The relationship of the soul vis a vis the sense organs and antakaranas etc. is the same as the one which subsists between a King and his Ministers. "In my Father's House there are many mansions". The soul too has five mansions one within the other. We perceive that a king who had gone abroad accompanied by his numerous ministers, attendants and body-guards returns home in their company and while entering his palace he leaves at each entrance of a mansion such of those companions as ought to be left there and then retires into his secret chamber,

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leaving a sentry at its gate to keep watch over him. So also the soul goes riding abroad with its Mind as the chariot, its Prana as its horse, with its Buddhi as minister and Ahankara as its charioteer and with its Gnanendriyas and Karmendriyas as its foot-men. It wanders in the outer world as it likes and then returns to its body, accompanied by them all. Then while entering its body the soul leaves the different organs at each of the places called mid-brow, throat, heart, and Nābhi respectively and after posting Pranavayu there to keep vigilant watch like a sleepless sentry, it reaches and rests in its bed-chamber at the place called Swātishtāna which lies midway between Nabhi above and Moolādhāra below. There the soul in conjunction with Maya rests in Ananda.

In the state or avastha called Jagra the soul's residence is the mid-brow or Iladasthana wherein it is in complete possession of the full complement of all the thirty-five organs. In its Swapnāvastha the soul resides in the throat and it is in possession of only twenty-five organs. Leaving this the soul moves to and resides in the heart when its state is known as Sushuptiāvastha wherein there are only three, the Purusha, Chitta and Pranavayu. Then the soul passes on to the Nābhisthāna where it undergoes the Turiyāvastha when Purusha exists with Pranavayu alone. Finally, the soul reaches the Swātishtāna and undergoes the Turiyāteetāvastha wherein there is the Purusha Tattwa alone.

I. Karya Avastha

Now let us see how many kinds of avasthas are there for the soul. The above-mentioned five avasthas like Jāgra, Swapna, Sushupti, Turiya and Turiyāteeta are of three kinds namely Keezhāl Avasthas or Lower Avasthas, Madhyāl Avastha or the Middle Avastha and the Melāl Avasthas or the Higher Avasthas. Out of these, the Lower Avastha is of two kinds one of which descends step by step and recedes into ateeta and another of which ascends higher and higher and ends in complete unfoldment in Jāgra. The first is a process of involution, as it were, wherein the soul descends from the mid-brow and Jagrāvastha to the lower Swapnāvastha and the throat, from where again it descends to the heart and the Sushputi Avastha and finally it reaches and rests at Swatishtana in its Turiya-teeta Avastha. Such a regress of soul affords it an opportunity to

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have rest and respite from the rigorous life of 'deeds'. With the rest and recouperation thus enjoyed the soul gets revitalised and ready for doing more 'karmas'. Therefore this regression of the soul becomes the source of earning more Karma and the fertile mother of future births. The other kind of Lower Avastha is a process of evolution, as it were, wherein the soul, after its shanti and sufficient rest in its Turiyāteeta Avastha, leaves it and ascends up to Nabhi and its Turiyāvastha and leaves it again and reaches the heart and its Sushuptiavastha. So on it rises higher and higher and gets reassociated with more and more of the organs it had left behind before, until it reaches finally the mid-brow and its Jagra Avastha. This ascention of the soul enables it to enjoy the fruits of Karma. Complete enjoyment of one's Karma culminates in the destruction of future births.

In the Higher Avastha also there are two kinds. One is the ascent of the soul from the heart to Brahmarandra and the other is the descent of the soul from Brahmarandra to the heart. The soul undergoes Jāgrāvastha while it rests in the heart, Swapnāvastha while in the throat, Sushuptiāvastha while at the source of the tongue, Turiyāvastha while in the mid-brow and Turiyāteeta while in the Brahmarandra. These five upward avasthas are also called Prathyākāra, Dhārana, Dhyāna, Savikalpa Samadhi and Nirvikalpa Samadhi, respectively. These avasthas are possible in Yoga Samadhi. Aversion to the outer world and a consequent conquest over future births are the fruits of these avasthas. The other progress of the soul takes place from Brahmarandra downwards to the heart. A similar journey of the soul from its Turiyāteeta at Brahmarandra to its Jagra Avastha at the heart is responsible for the world's impact on the soul and its consequent future births.

A further classification of these avasthas is as follows: The downward descent of the soul in the Lower Avastha is called Kevala in Sakala. The upward ascent of the soul in the Lower Avastha and the downward descent of the soul in the Higher Avastha are classified as Sakala in Sakala. The upward ascent of the soul in its Higher Avastha is called Suddha in Sakala.

We have so far considered two out of the three kinds of general avasthas namely the Higher Avasthas and the Lower Avasthas. The Middle Avasthas alone remain to be considered.

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Now the Siddhiar states that among the five avasthas even in the first avastha called Jagra, when the soul resides in the Ilāda or mid-brow in full possession of all the thirty-five organs, the soul undergoes all the five avasthas. The process of cognising objects by the soul while undergoing these five avasthas takes place at such a quick pace and in so subtle a manner that only a very keen understanding can apprehend it. Besides these five avasthas called Midway Avasthas in Sakala there are also five avasthās like Jagra etc. even in the Suddha Avastha which is possible for those ripe souls who by their divine gnosis have assured for themselves final release from their bondage.

A word of explanation of the five avasthas undergone by the soul in its Jagra Avastha itself will not be out of place. Jagra in Jagra means direct cognition and enjoyment of objects. Swapna in Jagra means mental enquiries about the sources of pleasure and pain. Sushupti in Jagra means immersion of the soul in the depths of sukha and dukkha. Thuriya in Jagra means heaving a deep sigh and being impervious to sukha and dukkha. Turiyāteeta in Jagra means becoming shocked into unconsciousness and swooning, immediately one hears sensational news.

The Siddhiar then proceeds to explain how the five Siva Tattwas inhere in the five avasthas like Jagra and activate them respectively. While the soul is in the Jagra Avastha all the five Sivatattwas namely Suddha Vidhya, Maheswaram, Sādākyam Sakti and Siva, while it is in its Swapnāvastha only four tattwas namely Maheswaram, Sādākyam, Sakti and Siva, while it is in Sushupti Avastha only three tattwas namely Sādākyam, Sakti and Siva, while it is in the Turiyāvastha two tattwas only namely Sakti and Siva and while finally it is in Turiyāteetāvastha Siva Tattwa alone, are respectively inducing and energising the tattwas like Kalā in every state and thus they enable the soul to cognise with the help of such organs as are available in every avastha. This doctrine of Siva Tattwas' active help holds good only in the case of the soul's undergoing the Middle Avastha called Sakala in Sakala.

II. Karana Avastha

Before the soul undergoes the various Kāryāvasthās detailed above it has necessarily to undergo three other avasthas of Kevala,

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Sakala and Suddha called Kāranāvasthas. Of these in the Kārana Kevalāvastha the soul lies all alone beginninglessly wrapped up in anava mala and with its Ichcha, Gnana, and Kriya saktis completely inoperative. In the Kārāna Sakala Avastha the soul becomes equipped by God with senses and body on account of which its three-fold faculties begin to operate for its benefit. And in the Kārana Suddha state the soul becomes rid of the five malas from anava downwards and free from future births and gets identified with Siva, with all its Ichcha, Gnana, and Kriya saktis pervading everywhere.

a. Kevalaavastha

In the Kārana Kevalāvastha the soul is said to exist without any body, without the capacity to cognise with the aid of kala-tattwa etc. without the qualities like dharma, gnana, vairagya, aisvarya, adharma, agnana, avairagya and anaisvarya which are the products of Buddhi as well as without antakaranas like Manas and without any intelligence, will or activity. Nor has it any freedom or any desire for enjoyment. But it remains in eternal association with anavamala, co-extensive with it and coloured with all its darkness. This is the Swaroopa lakshna of the anavamala.

b. Sakalaavastha

The soul in Kārana Sakalāvastha, in contrast with its pitiable state in the Kevalāvastha, is well-equipped with a body and the tattwas like Kalā. It is endowed with the eight qualities of Buddhi like dharma etc. It is furnished with the antakaranas like Manas etc. It has its capacity for will, knowledge and action developed well enough. It is activated by its desire for the good things of the world and it avidly enjoys all. Above all, it goes through the cycle of births and deaths, with an individuality of its own.

c. Suddhaavastha

We have so far seen operations of the five avasthas both in the Kārana Kevala and Kārana Sakala. Now let us have a glimpse of the way the five avasthas take place for a soul in its Kārana Suddha state. Nirmala Jāgra means the presence of Iruvinai Oppu, Mala Paripākam and Sakti Nipādam. Nirmala Swapna means meeting

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one's guru and listening to his upadesha. Nirmala Sushupti is the soul's steadfast following of the upadesha of its guru. Nirmala Turiya is Pāsatchaya. And Nirmala Turiyāteeta is merging in Sivam.

Before we leave this aspect of soul, we would do well to consider one more feature about the soul in its Kārana Kevalāvastha which will complete our knowledge about it. It has already been seen how all the five avasthas like Jagra, Swapna, Sushupti etc. take place respectively in each one of the three states called Kevala in Sakala, Sakala in Sakala, and Suddha in Sakala which are collectively called Karyāvastha. Therefore it is to be understood that there must be states or avasthas in the Kārana state also corresponding to the Kārya Kevala, Kārya Sakala and Kārya Suddha. In view of the fact that there are the five avasthas both in Kārana Sakala and Kārana Suddha states, it is necessarily implied that there are five avasthas in Kārana Kevala also. Besides, since it is also said that the Panchakritya takes place even in Kārana Kevala, it is to be decided that there are five avasthas also in that Karana Kevala state. Now let us see how these five avasthas take place in the Kārana Kevala state of the soul. The state in which the soul lies inert with its anavamala concealing its will and intelligence is the Turiyāteeta. The state in which a little stir from that stupor is caused, is the Turiya. The absence of the feeling of pain is the Sushupti state. The state in which the soul suffers from pain is the Swapna. The state in which the soul feels for the pain is called the Jagra. If it is asked how could the soul feel the pain in the absence of the organs, it is answered it is due to the presence of Ichcha, Gnana and Kriya saktis. The difference between the feeling of pain of the soul while in conjuction with the organs and its feeling the pain while dissociated from them lies in the fact that in the former state the soul knows the cause of the suffering whereas in the latter case the soul is ignorant of the cause.

Because of the soul's peculiar nature of becoming that to which it is attached, it becomes dark in Kevala due to the anavamala, it becomes individualised while associated with organs in Sakala and it becomes omnipresent in Suddha state while associated with Sivam.

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III. The Aupanishadic Avasthas

Among the Upanishads it is the Māndukya that describes the four states of consciousness which the soul undergoes. Whereas the Agamas postulate five avasthas including Turiyateeta state also, this Upanishad recognises only four avasthas. According to the Upanishad the soul is said to be released from the shackles of the body and to gain back its own nature while it experiences the deep sleep or Sushupti avastha. The analogy of the eternal dreamless sleep is used to bring out how all outer activities are then suppressed. But there was the likelihood of its being confused with sheer unconsciousness. So the Māndukya Upanishad points out that the highest is not this dreamless sleep but another, a fourth state of the soul, a pure intuitional consciousness where there is no knowledge of objects internal or external. In deep sleep the spirit dwells in a region far above the changeful life of sense, of absolute union with Brahman. The Turiya condition brings out the positive aspect of the negative emphasised in the condition of deep sleep.

But the nature of these two states of Sushupti and Turiya as described in Siddhanta differs from that of these Aupanishadic states. In deep sleep the soul is said to reside in the heart of the body when besides the soul or Purusha two other organs, the Prana and Chitta are active. Except that there are no Gnānendriyas and other antakaranas the soul still subsists with Chitta and Prana and hence, to the deep sleep, which is devoid of dreams only, all the virtues of being in its own nature or in union with Brahman cannot be attributed. For, the soul when it reawakens from its deep sleep, is able enough to remember that it had slept soundly. This is the Siddhantic view of the state of Sushupti.

As Dr. Radhakrishnan remarks in his Indian Philosophy, "In the Sushupti condition we have the subject self with the object world suppressed, though not abolished". (Vol. I. P. 172 F.N.)

Nor could the Turiya state of the Siddhantic School claim all the superlative encomiums that have been showered on its Aupanishadic counterpart. "Inapprehensible," "Indescribable," "the sole essence of the consciousness of self," "This indeed is the Atman" – these are the descriptions which are more applicable to the fifth state of Turiyāteeta of the Siddhantic School wherein the soul stands in all its nakedness, even void of Prāna. But in the Turiya

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state of the Siddhantin the Purusha is still in the company of Prāna; hence it is not the last or the highest state. That is why the Siddhantin calls the soul in the Turiya state as being in the Vignanamaya Kosa and the soul in the Turiyateeta state only as being in the Ānandamaya Kosa.

The first three states of the Upanishad are also called respectively as the Vaishvānarā, the Taijasa, and the Pragna. They are also respectively symbolised by the mystic letters of A. U. and M.

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SECOND SPEECH DELIVERED

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CHAIRMAN :

DR. S. K. MAITRA, M.A., Ph.D.

Retired Head of the Department of Philosophy

SUBJECT :

SOUL IN SAIVA SIDDHANTA - Part II.

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Special Lectures on Saiva Siddhanta

Number III: ON SOUL
Part II.

Definition of Soul

I. NEGATIVE

"For, tho' the Giant Ages heave the hill
And break the shore and ever more
Make and break, and work their will;
Tho' world on world in myriad, myriad roll
Round us, each with different powers
And other forms of life than ours,
What know we greater than the Soul?
On God and God-like men we build our trust".

—*Lord Tennyson*

Before we see how the Sivagnāna Siddhiar lays down a positive definition of the soul, we must follow it in its repudiation and refutation of the doctrines of the soul held by the innumerable Schools of Thought, both Vedic and Non-Vedic.

The Sunyatmavadin

The Sunyātmavādin of the Madyamika School of Buddhism is the first Poorvapakshin taken up by the Siddhiar. He asserts that there is no such thing as a soul. He not merely contents himself with a bare denial of a soul but also he eliminates one after another of the various organs of the body, both internal and external and asserts "This is not the soul; this is not the soul". Now what exactly is the thing which goes on eliminating and exhausting all the organs as not being the soul? Surely, says the Siddhantin, that agency or entity which is capable of so asserting must be an intelligence which is exactly what is called the soul. In fact, Sankara too makes the same remark in his Bāshya: "If it is denied, it is implied in the denial. It cannot be denied, for of that very person who might deny it, it is the self". If, however, the Sunyātmavādin were to protest that such a denying self itself is a Sunyam, then he must be as wise as the disingenuous man who swore that his mother is a sterile old woman.

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Incidentally, Sivagnāna Bōdham mentions here that the soul exists in the body in the form of Sookshma Panchātchara which is the sum total and combination of the mystic letters of A. U. M. and Nādha and Bhindu. This soul is not to be mistaken either for the Supreme Self.

The Dehatmavadin

Next comes the Dehātmavādin of the Chārvāka School who asserts that the body is the soul and that no such separate thing as a soul exists within the body. He proves his theory by referring to the habit of our speaking like 'I have grown stout', and 'I am dark', etc. The 'I' that is referred to here being the body, he asserts that the body alone is the soul. To this the Siddhantin's reply is as follows; "Do you also similarly use such expressions as 'I am the body', 'I am the leg' and 'I am the hand'? Far from speaking thus, which will be absurd, we use the words 'My hand', 'My body' and 'My leg' etc. which expressions clearly go to prove the existence of something else which thus assumes the role of an owner or possessor of the body, hand and leg. This owner or possessor is the soul".

Not to be beaten so easily, the Chārvāka retorts: 'Since the body alone is the location of the life and movement, the body is the soul; there is nothing else distinct as the soul". The Siddhantin answers him thus: "If as you assert, the body alone is the location for the motion or emotion, tell me, if you see them in a corpse". Again explains himself the Charvaka thus: "The corpse has no motion or emotion due to the absence of Prāna Vāyu". The Siddhantin pursuses him relentlessly and asks of the Poorvapakshin "If what you say is true, then why don't you find motion or emotion in the human body in its Sushupti or deep sleep avastha when the Prāna Vāyu also is present therein? To this the Dehātmavādin has no answer and he is silent.

"Life is real; life is earnest,
And the grave is not the goal.
Dust thou art, to dust returnest
Was not spoken of the soul."

—*Longfellow*

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The Indriatmavadin

The third theory regarding the soul that has been refuted is that of the Indriātmavādin who contends that the five Gnānendriyās are capable of cognising the world and hence they are not jadas but the intelligent soul.

The Siddhantin meets this argument as follows: "If you say that the Panchendriyas constituted the soul, then how do you account for the fact that they operate while the body is awake and become inactive in the dream state? Then, even in the Jāgra state, each Indriya is capable of cognising only one object at a time and not all at once". If it be asserted that it is their nature to be so even then you will have to explain how while one Indriya is cognising one object, the other organs are not able to operate in their respective spheres When for example the eye perceives, the ear cannot hear. What is still worse, each of these Indriyas is capable of cognising only that object which is appertaining to it and not any of the other objects belonging to the other Indriyas. For example the eye can only perceive an object but it cannot hear any sound. Above all, each of the Indriyas can only perform a particular function but it cannot be conscious that it is so functioning. Hence there must be an entity which is not only capable of cognising with each and all of those Indriyas but also of consciously realising that it does so. What is more important, it must be utilising these Indriyas as its instruments of cognition and reaping the benefit of such cognitions for itself. And that entity or intelligence is what is called soul.

Thus far we have been considering the claims of organs working during wakefulness, to be called the soul. Now we have to examine the claims of organs which are operative during the swapna state and deep-sleep state.

The Sookshmadehavadin

The Sookshmadehavādin is the fourth Poorvapakshin who puts forth his claim that the Puriashtaka or sookshmadeha is the soul because, in spite of its invisibility to us, it impels all the organs of the body from within and cognises the objects of the world without. But it is replied by the Siddhantin

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that the subtle body is capable of activity only in the Swapnāvastha and it is not only not capable of any activity during the wakeful state but also of recapitulating while awake, the experiences it has had in its dreams. Therefore it is not and cannot be the soul. There is another entity called soul which acts with the stula body while awake and with the sookshma body while asleep and which alone is capable of recollecting in its wakeful state, however vaguely it might be; whether it had had any dreams at all in its sleep and if so, what they were.

The Pranatmavadin

The fifth theory of the soul to be refuted by the Siddhantin is that of the Prānātmavādin. This Prānātma theory considers the last of the evolutes of Maya which are mistaken for the soul since it is the Prāna that is the subtlest and best evolute of Maya and which is nearest to the soul. Of all other organs in the body it has the highest and the best of claims to be mistaken for the soul. Yet, it has been rather summarily disposed of by the Siddhiar in a single stanza.

In the Jāgra state as well as in the Sushupti state respiration takes place because Prana is active in both the states. But, the movement of body and the feelings of pleasure and pain which are found to be present in the Jagra state are absent in the Sushupti state. If, as the Prānātmavādin contends Prana were the activising principle called the soul, then how does he account for the absence of these feelings and movements in the deep-sleep state wherein also Prana is equally present? Therefore the real explanation for this presence of the feelings in the Jāgra state and their absence in the Sushupti state is found in the activities of the Karanas and faculties in the one case and the absence thereof in the other respectively. Then the question arises, if the Prana is not able to activise these faculties in the Jāgra and suppress them in the Sushupti states respectively, then what is it that is able to do so? The answer is, it is the soul which is that intelligent Agent which by its respective activisation of the faculties in the Jagra state causes the feelings and movements in the body and by its elimination of the activities of the same faculties in the Sushupti state makes it impossible for feelings and movements in the body therein. Nay, that Agency or Soul is the one which similarly controls and handles the Prana itself. Hence, the Siddhantin concludes that the Prana is not the soul and that it is different from it.

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All About Prana

In this connection a reference to Sankara's theory regarding the part played by Prana in deep sleep will be of interest to us. Says he: "In deep-sleep the Indriyas creep into the veins and these enter into the Mukhya Prana and like the Manas, attain repose in it, while the soul, united with Brahman, sojourns in the ether of the heart. This liberation of the soul from the upādhis is conditioned by the cessation of the activity of the Indriyas and the Manas but not of the Mukhya Prana whose activity continues in sleep as it does in the waking state; this makes clear how loose the connection between it and the soul is; its repose is not necessary for the repose of the soul and its activity is without influence on the state of the soul. It appears rather as the antipodes of the soul in the life of the organism as the gathering-place of the upādhis and therefore as the central point of all that individualises the soul and obscures its original divinity. True the Mukhya Prana is not, like the Manas and Indriyas servant of the soul but its Prime Minister (Mantrin); it is however a minister with whom the sovereign is not on the best of terms; the weal of the land is committed to his care but His Highness prefers to reside in the castle of a favourite (the Manas) whom he prefers, but who is subject to the minister".

I make no apology to make a few more observations on this vital principle called Mukhya Prana, in view of its unparalleled importance not only in human body but also in the body of our metaphysics.

This prana is called "the chief Breath of Life". It is also known as the "nervous impulse". McDougall in his book called *Physiological Psychology* has said: "As to the essential nature of this 'nervous impulse' we are still ignorant. It is still, and probably for a long time to come will be impossible to define the nature of the nervous impulse in physical or chemical terms".

The late P. T. Srinivasa Iyengar, on the highest authority of Hindu Spiritualists would define this nervous impulse as a wave of a subtle fluid called Prana in the subtle body. Prana flows in minute tubes, called Nādis. This flow is conceived as the conduction of a "fluid-wave of pressure in a pipe", exactly as some European Physiologists understand a 'nervous impulse' to be.

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This Prana has been generally mistranslated as the Life-Principle of the Vitalists of the European Biology.

Here is again, what Duessen's Sankara says about Prana: "Quantitatively the Mukhya Prana is of minute size (anu); here too this means not that it is of atomic size for by means of its five functions it pervades the whole body."

The Brahma Sutras say: It is neither air nor a function of air for in the Mundaka Upanishad it is said: "From it is produced Prana, the mind, and all organs of sense, ether, air, light, water and earth, the supporter of all".

The Brihadāranyaka Upanishad says: "From whatever limb Prana goes away, that limb withers".

Sankara mentions that though the Mukhya Prana is also a creation of Brahman, it is still the oldest and noblest among all organs .... It is the oldest among the organs because its function begins from the moment the sperm is introduced, if it actually germinates in the Yoni, while the activity of the others is only possible after the auditory passage etc. have originated".

And as Sankara himself states elsewhere, it is the last organ that leaves the body. "And only with the embodied soul the Pranas are permanently connected, as it is seen that when the soul passes out, the Prana follows it".

It is this not unnatural confusion between the soul and Prana that had caused a Scientist of Germany called Prof. Ernest Haeckel to observe as follows in his book: "Evolution of Man". Just like Sankara, this German writer too, after referring to the earliest perceivable phenomenon of the activity of Prana from the moment of the introduction of the sperm in the womb, has, quite unlike Sankara, suddenly jumped into the rash conclusion that this Prana is the soul. Hence says he: "It is clearly irrational to assume "an eternal life without end" for an individual phenomenon, the commencement of which we can indicate to a moment by direct visual observation." Again he says:

"Sound reason must conclude that the still prevalent belief in the immortality of the soul is an untenable superstition." Lastly, "The human spirit or 'soul' is merely a force or form of energy, inseparably bound up with the material substratum of the body".

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It is quite obvious that this writer has missed the wood of the soul for the tree of Prāna.

Again, this significant statement is also found in Brihadāranyaka Upanishad. (ii, i, 20).

"As the spider comes out with its thread, as small sparks come forth from fire, so from that Atma, all Pranas, all worlds, all senses, all beings come forth. It's (Atma's) secret name is the "Truth of Truths". The Pranas are truth. Of them it (Atma) is the Truth".

Thus, according to the Vedantic conception, Prana is the highest grade of matter and the first objective basis of Atma.

Since this Mukhya Prana is the power which underlies the life of each Bhuta, or concrete object of the mineral, animal or vegetable kingdoms and since it builds the crystal and enables vegetables and animals to carry on their life functions, it is called in the Vedas as, Jyeshta (oldest) Sreshta (the best) Vasishta (the richest) and Pratishta (the best-placed).

In fact, the Kausheetaki Upanishad goes so far as to identify Prana with Brahman and Indra as well as Prajna.

When the self-begotten Swayambu thought "May I become many", Mukhya Prana was the objectivisation of that Will to become many. It is the life of the Universe. In this cosmic aspect Mukhya Prana is called Hiranyagarbha and described as "equal to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, equal to this universe".—Brihadāranyaka Upanishad.

Madhvāchārya says in his Sutra Bhashya that the elements function due to it and the Vedas and all this world came forth from this Prana. He also adds: "Prana in the body or the Cosmos is verily the middle, for it is between all beings on the one side and the Supreme Lord on the other and it is hence the highest form of discrete being in the manifested worlds".

Prāna's primacy over the other organs of life is a favourite theme of the Upanishads. In Brihadāranyaka (6, 1) in Chāndōgya (5, 1) as well as in Kausheetaki and Prasna the Parable of the contest between the organs is mentioned. In that contest the organs of

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speech, eye, ear, Manas, etc. go forth in order and when it is the turn of the Mukhya Prana, it becomes conscious of its individuality and their own dependence on it. A variation of the same theme is the story of the quarrel of the gods i.e. the organs like smell, eye, ear, Manas and Mukhya Prana, with the demons, who visit evil on all other organs but fly to dust on the Prana like clods of earth on a stone. (Duessen).

To conclude, let me quote Sankara himself whose views on this question clarifies and reinforces the Siddhantin's own view. "But the Prana cannot, therefore, like the individual soul be termed the sovereign of the body; for even if it alone remains awake, while the organs sleep, and does not fall into the grip of death (weariness) like them, even if it is called the "absorber" because in sleep it absorbs them into itself, and guards them as a mother guards her children, still it is only the Prime Minister of the Soul, just as the eye, ear, etc. are its servants".

There is, however, no space for our consideration of its eleven separate functions along with the ten Indriyas and Manas or the details about its five branches known as Prāna, Apāna, Viyāna, Udāna and Samāna.

The Brahmasamavadin

Thus far we have been refuting the claims of organs made of matter to be called the soul and they ranged from the wakeful state upto Turiya state. Now we consider the case of the Perfect Intelligence itself called the Brahman and the avastha referred to is Turiyateeta. The Brahmasamavādin contends that it is the Brahman who has become transformed into the soul.

The Siddhantin would not admit this doctrine. He says that whereas Brahman is knowledge itself and whereas His knowledge or cognition knows neither interruptions nor doubts, nor forgetfulness, the human soul knows but little and even that little it knows only imperfectly and that too when taught. In its Kevalāvastha when it lies wallowing in utter darkness, sans intelligence and sans sense-organs the soul is completely incapable of knowledge. And when during its Sakalāvasta it is given the aid of material organs and the capacity to cognise and feel, it knows not intuitively but only imperfectly. It cannot cognise all things at one and the same moment. It knows but one thing at a time and hardly it begins to cognise another thing when it forgets the thing known a while ago.

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Nor is it capable of cognising a thing continually or uninterruptedly. It knows a thing only to forget it soon and it is subject to the five avastas. On a close examination, it will be found to partake of the nature of the object with which it comes into contact. Hence such an imperfect intelligence called soul can never be identified with or mistaken for the Supreme and Perfect Intelligence that is Brahman.

The Samoohatmavadin

The seventh doctrine of the soul refuted by the Saiva Siddhantin is that of a School called Samoohātmavādin who contends that the soul is nothing but the aggregate or combination of all the bodily organs and senses referred to above. Needless to say that this argument is rejected at once by the Siddhantin. He holds that the soul is different from all the thirty-six tattwas as well as the diverse organs mentioned above because each one of them has got a specific name respectively. Again, the organs and tattwas are non-intelligent substances which by their permutations and combinations constitute but the lamp-light to the soul in its Kevala darkness.

Thirdly, when the soul is in its Turiyāteeta state, not even one of these organs mentioned above is present in the body either alone or in conjunction. Hence it is wrong to state that these organs are the soul. That which is in existence alike in Jāgra and Turiyāteeta avasta is alone the soul.

Therefore there is a soul—an intelligence which is distinct and separate from all these organs and which resides in and regulates them for its own purpose.

The Antakaranatmavadin

The eighth doctrine of the soul is the last one that has been considered and rejected by the Siddhantin. The four internal instruments of knowledge otherwise called the Antakaranas are Manam, Chittam, Ahankāram and Buddhi. The Antakaranātmavādin holds the view that because Chittam is called Jiva and Jiva is called Chittam in our workaday life and because they play a very vital and indispensable part in the act of cognition of a being, each one of them can be posited as the soul. In support of his theory he cites a passage from the Sivagnana Siddhiar itself to the effect that, "Manam, Buddhi, Ahankāram and Chittam—all four embrace and come forth as the atma".

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To begin with, the passage from the Siddhiar just now quoted by the Antakaranātmavādin is explained by saying that it is but a poetic and euphemistic way of describing the antakaranas. Just as a minister who is on very intimate terms with a king is by courtesy called the king himself, so also, in the light of the most intimate relationship that subsists between the antakaranas on the one hand and the soul on the other, they may also be called as the soul by upachāra. It means nothing more than that.

First of all, the Siddhantin observes that though the antakaranas are deemed to be Chit (intelligent) as against the sense organs which are below them, yet by themselves they are achit (non-intelligent) only. But the soul which is a Chit with reference to the antakaranas as well as by itself cannot be one with or one among the latter.

Energised by the soul alone the Indriya perceives an object. Chitta begins at first to consider what it could be. But it does not know that it so considers. Then acts the Manas which presumes it may be such and such and then doubts whether it may be such; yet it is not conscious that it is so considering and doubting. The Ahankāra then arrogantly rushes with a determination that it will decide what it is; but it is also not conscious that it is so doing. Lastly, Buddhi views the thing steadily and correctly adjudges what the object really is and what its characteristics are. But neither does it know that it is so adjudging. But the soul, as contradistinguished from these four antakaranas, becomes one with each one of the latter and goes through the process of what is called the Mānata Kātchi and what is more important, the soul is completely conscious that it so perceives, doubts, weighs and adjudges every object presented to the antakaranas by the Gnānendriyas. Then the soul becoming one with the Buddhi tattwa gets affected by its modifications in the shape of sukha, dukkha and mōha. In conjunction with tattwas like Kalā the soul not only cognises and enjoys the objects by saying 'This is pleasure' and 'This is pain' but also is it conscious that it so enjoys. Pascal in his "Pensees" remarks: "The greatness of man is great in that he knows himself to be miserable. A tree does not know itself to be miserable. It is then being miserable to know oneself to be miserable, but it is also being great to know that one is miserable".

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(P. 397). Again, none of the antakaranas is capable of knowing either itself or any other antakarana. Just as one speaks of "my body", "my hand" and so on, one speaks also of "my buddhi". "my mind" and "my Chitta", which means that there is something else which is other than these organs and which exercises an ownership over them all. And that something is the soul. Though the antakaranas are Chit. vis a vis the organs below them, yet they are achit vis a vis the soul. Just as Manas and other faculties of reason are different from the five senses called Gnānendriyas through which the former cognise and know objects, so also the soul is entirely different from the antakaranas even though the former understands objects only through the latter. Hence for all these reasons the Siddhantin concludes that the soul is not one among the antakaranas.

The faculties of reason like Mind and Chitta cognise the objects presented to them by the five senses like the eye and the ear. But the soul cognises only the final impression presented to it by the highest faculty called the Buddhi. These sense-impressions follow one another in such a quick succession like one wave after another until the fact that "I Know" reaches the shore of consciousness. The comparison instituted here is between first the sea and the object cognised, secondly between the waves of the sea and the sense-perception, followed by the soul's cognition and lastly between the sea-shore and the soul.

A close and mystic observation reveals the secret that these four faculties of reason do not and cannot operate on their own without some other activiser. And scripture also tells us that the mystic letter A impels Ahankara, U impels Buddhi and M impels Manas and the two highest tattwas Nāda and Bindhu impel the Chittam and Purusha respectively. An integrated picture of these letters and tattwas constitutes the Omkāra Pranava. The Pranava and the Panchātshara are the same. There is a still more important secret with regard to this. Since these letters A. U. M. etc. are also jadas comparatively speaking, they in their turn require some better forces to invoke and direct them. Hence it is stated that the letter A is controlled and directed by Brahma, the letter U by Vishnu and the letter M by Rudra respectively. Similary the tattwas of Nāda and Bindhu are respectively presided over by Maheshwara and Sadāsiva. These presiding deities are called the Ati Devatas.

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Thus it is found that the faculties, their respective Letters and their respective Ati Devatas—all the three together are conditions precedent for the complete cognition of objects by the soul.

A question that might possibly arise in this connection namely that a combination of all these three agencies might be styled the soul is also refuted by the Siddhantin who maintains that if that theory were to be accepted, then the soul must be conceded to be not a single integral entity but a plurality of substances. Hence it is finally affirmed that the Soul is none of the Antakaranas or the faculties of reason.

Incidentally, a reference is made in Sutra IV of Sivagnana Bhodham and in the Siddhiar also to the fact that the knowledge which thus enables one to discriminate thus and decide that the soul is separate from these faculties is what is called Pasu Gnana. Since this Pasugnana had not been present in the soul before and since it has obviously dawned on it only lately, one has to necessarily conclude that it is a gift from God to the Soul. If one were to further investigate with the aid of Grace what could be the nature of such a God, then one will be enlightened in due course with the ultimate gift of Pathi Gnāna or Gnosis of God's nature.

John H. Piet, an American Student of Saiva Siddhanta thus sums up the doctrine of cognition as found elaborated in Sutra IV of Sivagnanabodham :

"The above is a complicated version of a very simple truth which says that there are four factors which enter the knowing process. (1) God, (2) the Soul, (3) the four faculties of reason, and (4) the five organs of sense.

The four faculties of reason receive their source-material from the five organs of sense. The soul receives sifted and conclusive knowledge from the four faculties by means of the mystic syllable 'OM'. Put very simply, all that is implied is that knowledge comes to the soul through the initiative of God." We may also add to this that the soul's knowledge is made possible by God not only by His initiative but by His ever-present and well-sustaining help rendered throughout.

Though according to the Saiva Siddhānta School the soul is eternal and intelligent, yet the School holds that the soul has been

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beginninglessly covered or coated with a dirt or darkness called Ānavamala which is the Primal Bond, even as the copper is covered with verdigris. On account of the acosmic existence of the soul within the firm grip of this primal dirt, the soul has been deprived of its inherent capacity to perceive and cognise objects. Hence it has been found necessary to give it the assistance of some instruments of knowledge like the antakaranas. The Ānavamala completely screens the knowing capacity or the gnana sakti of the soul. Save with the help of the body which is the product of Maya Mala, another kind of bond, and which operates as a lamplight to it, the soul can never cognise of its own accord. Hence the Ānavamala is compared to the firewood which stands concealing its fire which is latent within it. It must, however, be noted that it only conceals the Soul and never cancels it. Therefore, the antakaranas made out of Maya are associated with the Soul in its cosmic existence to enable it to know with their help. Thus the Ānavamala may be compared to utter darkness while the Maya Mala could be said to be the lamplight which at once dispels the darkness to a small extent and enables the soul to have enough of empirical knowledge of the world to get disillusionment. The concealing capacity of the Ānavamala while the soul is acosmic or in the Kevala avastha is called its Swaroopa lakshana while its capacity to cause perverse knowledge while the soul is in its Sakala avastha in conjunction with body is called its Tatastha lakshana.

While dealing with this Primal bond of Ānavamala the author of Sivagnana Siddhiar considers and contradicts a few but varying doctrines of some other Schools of Hindu Thought regarding Ānavamala. The Sankyas would call this Anavamala as Avichcha which is one of the Panchaklesa of their School. The Schools of Aikiyavāda Saivam and Pāsupatha Saivam would deny the separate existence of Anavamala and say that Maya and Karma Malas alone constitute the Ānavamala. This theory has been already refuted by the Siddhantin who characterises Ānavamala as the darkness while he describes the Maya Mala as the lamplight which dispels that darkness. The School of Pāshānavāda Saivam would call this Ānava as the quality of the soul. But this theory is patently wrong in so far as two opposite things like ignorance and knowledge cannot be the qualities of one and the same thing. Yet another School of Saivam would call this Ānavamala as nothing

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but a form of Siva Sakti. This theory is also untenable and wrong since one Chit cannot bind and negative another Chit. Siva Sakti which is a Chit cannot and would not bind or hide the soul which is also another Chit. If it could, on the other hand so bind the soul, then it will detract from the merciful Grace of God.

Having so far considered in detail the false theories of various Schools regarding the identity of the Soul and having refuted, them all and established the truth that the soul is neither Sunyam, nor the body, nor the five senses, nor the Sookshma deha, nor Prānavāyu, nor Brahman, nor the conglomeration of all these nor the Antakaranas, the Siddhiar goes on to consider a few more theories and definitions of the nature of soul as laid down by some more Schools of Thought and contradicts each one of them before finally giving out its own valid theory.

The Parinamavadin

The doctrine of the School of Parināmavāda which holds that the soul is nothing but Brahman which has transformed itself into the former with Ichcha, Gnana and Kriya is taken up for refutation. According to this School Brahman and Jiva exist vis a vis each other as fire and heat and as the qualified and quality respectively in bhedābheda relationship. The Siddhantin refutes this theory and asks the question. "If Jiva is the Parinama of God why could it not cognise the world without the help of body and senses? Since, unlike Brahman, the Jiva has the imperative need for the bodily instruments of knowledge, it is established that Brahman is not the Soul.

The Sankyavadin

Then is taken up and refuted the definition of soul by the Śānkya School which maintains that the Atma is Pure Intelligence and therefore it has not got the three-fold attributes of Ichcha, Gnana and Kriya. If it is so, says the Siddhantin then the three qualities of Ichcha, Gnana and Kriya must be absent from the body. But as a matter of fact they are seen to be present in the body. How then do they account for it? The soul which is pure intelligence only cannot be the cause of intelligence, will and power in the body. Hence the Siddhantin contends that the soul must have and does have the three qualities seen operating in the body.

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To this the Sankya's reply is that the Karanas are invested with these three qualities in the mere presence (Sannadhi mātra) of the soul and hence the Siddhantin's theory that the presence of these threefold qualities in the body proves the possession of these attributes by the Soul is not correct.

The Siddhantin then asks, if what the Sānkyavādin says be true, how is it then that in the omnipresent sannadhi of the soul, these three qualities are absent when the body is either dead or is in deep sleep. The Sankyavadin replies that the absence of the qualities while the body is dead or asleep is due to the fact that the karanas have been dead or dormant. The Siddhantin retorts that because even while the karanas are dormant and inactive the sannadhi or presence of soul remains alive and unaffected, the statement of the Sankyavadin that the karanas get the three qualities in the mere presence of the soul stands self-condemned.

Again, the Sankyavadin explaining himself makes the reply that what he meant by the presence of the soul is not the all-pervasive vyāpaka presence of the soul. What all he meant was that just as a piece of iron is attracted by a magnet when it is brought near the latter, so also the vicinity of the body to the soul gives rise to the operation of Ichcha, Kriya etc. in the body. Neither is this explanation satisfactory to the Siddhantin. He once for all dismisses this Sankya theory by affirming that the magnet charged with the quality of attraction alone can do no more than attract the piece of iron. This comparison is useless, he says, in so far as the Atma, instead of activating one quality alone in the Karana is capable of causing the varied and various actions like thinking, forgetting, running, sitting, lying down etc. in the body. Hence it is the soul alone which possesses the three saktis that is responsible for their activity in the body also. It is incorrect to say that the body gets active in the passive presence of the inactive soul.

The Pauranika School

Thirdly, the Siddhantin refutes the theory of the Paurānika School that the soul has a form. If the soul is possessed of a form, says the Siddhantin, then there must be seen a form within this bodily form. Further, one cannot explain how it is possible for a soul

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with a form to enter the womb of its mother. What is more important is the fact that the visible form of the soul is bound to be mortal since it is a well-established doctrine of our metaphysics that whatever has visibility is liable to change and destruction. But because we have known for certain that the soul is immortal it is wrong to maintain, as the Pauranika does that the soul has a form in which case its visibility will spell its destruction. Seeing his own absurd position, the Pauranika makes a desperate effort to save his face by explaining himself further. He says that though he had stated that the soul has a form, yet it is true that the soul's form is not visible to the eye. The Siddhantin catches hold of this statement and triumphantly concludes by saying that since the Pauranika has contradicted himself by saying that the soul has a form but a form which is invisible, he has himself admitted, in effect that the soul is formless.

The Gowlars' School

Then the statement of the Gowlars (followers of Sākta Creed?) that the soul is both of form and formless or Rupārupa is considered and contradicted. The Siddhantin refutes this theory also by stating the axiomatic principle of metaphysics that, that which is of form can never become formless and conversely also that which is formless can never become of form, just as the Akāsh which is formless does not come to possess a form and Earth which is of form does not become formless. The Poorvapakshin here concedes the validity of the argument that among the Rupa and Arupa substances one cannot become the other; nevertheless he wishes to maintain that both Rupa and Arupa can reside in one and the same object. As one illustration of this theory of his, he cites the case of firewood which has form and fire which is formless—both remaining in one substance. But a close examination of this illustration would disclose the fact that fire is not seen when the wood alone is there and that when fire begins to appear and burn, the wood ceases to exist and is burnt off. Thus it is seen that both these opposites do not exist simultaneously and side by side but that one disappears while the other appears. Thus both of them are different among themselves and possess forms and get destroyed on account of which fact this illustration does not hold good to prove the nature of soul which is at once formless and immortal.

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Not content with this contradiction by the Siddhantin, the above-mentioned School makes one more frantic and desperate attempt to sustain its position by offering another illustration for its theory of the Rupārupa nature of the soul. It says that just as the moon starting with its Arupa state or the New moon night manifests its Rupa day by day and waxes into the full moon with complete form, so also the soul enters the mother's womb sans any form and then develops itself into the visible body etc. Therefore it is maintained by that School that the soul has both form and no form. The Siddhantin contends that this statement is unconvincing in view of the fact that the body which is the evolute of matter and which is perishable cannot be the product of the Atma which is intelligent, imperishable and capable of release from bandha.

The Patanjala's School

The next definition of the soul's nature to be refuted is that of the Patanjala's School which maintains that the soul is Arupa and changeless like Akāsh itself. Here what is meant by Arupa is complete absence of form. The Siddhantin asks if the Atma is Arupa and changeless like Akash, how does one explain the obvious phenomenon of the soul in conjunction with the body imparting motion to the latter and making it stand, walk and roll on earth? The truth is, says he, since Akash is a jada it is not affected by vikāra, whereas jiva which is formless as well as intelligent is capable of vikāras.

The Vaiseshika School

Then come the theories of a few more Schools of Thought for examination and refutation. The Vaiseshika School maintains that the soul is a jada or unintelligent principle which cannot cognise. But the Siddhantin says that this theory is utterly wrong since as a matter of fact we see that Atma is intelligent. Again, in answer to the refutation, it is contended that though the Atma is a jada yet in conjunction with mind it becomes capable of cognition. Nor is this explanation any more acceptable to the Siddhantin who states that this is altogether illogical because a thing which is unintelligent in its very nature cannot get changed into an intelligent thing overnight.

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An Objection Answered

One other School of Saivam postulates the theory that the soul is at once intelligent and unintelligent or it is Chitachit. It is not difficult to dispose of this doctrine also for the Siddhantin who avers that two contradictory qualities cannot inhere in one and the same substance. A natural objection may be made by the Poorvapakshin that if the Siddhantin contends, as he does here, that two contradictory qualities like chit and achit cannot reside in one and the same substance, how then does he reconcile this statement with his statement made in the Seventh Sutra of Sivagnana Bodham that " the soul is eternal and exists as Sadasat". But the Siddhantin easily reconciles both these apparently contradictory statements by explaining that his statement in the Seventh Sutra means not that the soul is both Sat and Asat simultaneously but that the soul becomes and partakes the nature of Sat while in association with Sat and asat while in association with asat.

The Battachari School

Then comes the Battāchari who holds the view that the Chit unconnected with organs is the soul. If so, asks the Siddhantin, can the Chit called soul cognise without the aid of the sense organs? Since it is not possible, he concludes that this doctrine also is untenable.

The Pancharatri School

The Pancharātri School's contention is that the soul resides in the body in the shape of a Paramānu, in accordance with the Vedic declaration that Atma is an anu. To this it is replied by the Siddhantin that if the Atma is an anu it will escape out of the body through any of its several passages. Again, unless the soul has extra-local extension or vyapaka immanence how can it be in perfect identity with the body wherein it resides? Its atomic existence in one part of the body will not cause such an identity with the latter. Nor will this atomic soul enable the body to carry big burdens. The soul, if its atomic nature could be conceded, would be hardly distinguishable from the unintelligent material atoms seen in the world which by virtue of their having parts are liable to change and destruction.

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There are passages in the Brihadāranyaka, Chāndōgya, Kathā, and Svetāsvatara Upanishads where the soul is given physical properties and is said to dwell in the cavity of the heart.

The Brihadāranyaka Upanishad (V:6:1) and Chandōgya Upanishad (III:14:3) speak of the soul as being of the size of a grain of barley or rice.

Chandōgya Upanishad has again a reference to the soul being of the size of a span (VI:18:1).

The Kathōpanishad (VI:17) and Svetāsvatara Upanishad (III:13) describe the soul as of the size of a thumb.

Incidentally, we may also refer to the references to the soul by the Western philosophers. Aristotle in his "De Anima" locates the soul in the heart. Galen locates it in the brain, and Des Cartes places the soul in the pineal gland. And Lotze lodges it in the brain.

Bradely would not give the soul a permanent existence or habitation at all. Says he in his "Ethical Studies":

"The ego that pretends to be anything either before or beyond its concrete, physical filling is a gross fiction and a mere monster and for no purpose admissible".

The Smriti School

There is another School following the Smritis, which maintains that the soul, like a dew-drop on the tip of the grass-blade, resides within the heart in a minute form and suffuses its intelligence throughout the body. This is just like a lamp located in one place in a house suffusing its light throughout the house. But the Siddhantin replies that if this simile were adopted then it will imply that the soul is of form and it will therefore be subjected to all our criticisms made above. He further says that the guna is a quality which inheres in a bhedābheda relation and that it will not be separate from the latter and found spread out. So also, if Atma (Guni) were to reside at one locality then its guna of intelligence will not be found spread throughout the body Again, the splendour of the light is not its quality but only its sookshma form. Heat alone is its quality or guna. Hence the comparison of the

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soul with the light is not valid. If still this argument were to be persisted in, then the Siddhantin says that it will again be falsified by his following reply. If the light with its guna of heat, and the soul with its guna of intelligence were similar in nature, as it is contended, then how could they reconcile the difference between the fact that a touch of the flame alone is hot and not the touch of the light spread around it and the fact that, unlike in the case of light a touch of the heart where the soul resides equally with a touch of every other part of the body discloses sensitiveness and life? Again, there is yet another flaw in this comparison between the lamp light and soul. For, while the lamp, located in one spot spreads its light all around it and lights everything therein simultaneously, it cannot be stated that the soul, located in one part of the body is capable of cognising objects through all its five senses at one and the same time. Hence the comparison between lamplight and soul is proved unavailing. These arguments of the Siddhantin are equally effective against the atomic theory of the soul.

The Jaina School

The doctrine of the soul held by the Jains is that the soul is co-extensive with the body and in this state alone it cognises things. If this theory were to be accepted, contends the Siddhantin, then it will have to be conceded that the soul is not capable of undergoing either the Swapna avastha bereft of the Sthula body or the Sushuapti avastha bereft both of the Sthula and Sookshma bodies. Further, in view of the co-extensive and all-pervasive existence of the soul with the body it must be possible for the soul to have simultaneous cognition of all objects through all the five senses. Again, another corollary of this theory would be that the intelligence of the soul would vary according to the size of the body. The bigger the body the greater the intelligence and the smaller the body the lesser the intelligence. It also means that when a part of the body is cut off the intelligence of the soul also will be reduced *pro tanto* and when the whole body goes, goes also with it the soul. This pervasiveness of the soul is also posited by the Kathā Upanishad (1 ; 2 ; 21) and Mundaka Upanishad (1 ; 1 : 6).

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The Aikyavada Saivam

The School of Aikyavāda Saivam holds the view that the soul, all-pervasive like God cognises things and the world. This view is also rejected by the Siddhantin. If this view were to be valid, says he, then the soul must be incapable of undergoing each and every one of the five avasthas like Jāgra as well as going through the regular cycles of births and deaths. The soul should then be capable of cognising objects not through one organ at a time but through all the five senses at one and the same time. But since all that we actually see in the world go to disprove this nature of the soul and since it is not possible for God to give up His omnipresence in the universe and suffer Himself to be imprisoned within these tabernacles of limited bodies, this omnipresence theory about the soul goes to the ground.

The Mayavada School

The last doctrine regarding the soul which is refuted by the Siddhantin is the one held by a School which maintains that though the soul is like God, omnipresent and all-pervasive and cognises all things at one and the same time, yet that pure intelligence of this perfect soul has been screened and spoiled by its contact with the impure products of Maya like Tanu, Karana, Bhuvana and Bogha. As a result of this deleterious connection with the dark Maya, that School asserts, the erst-while all-pervasive soul has been forced to undergo the five avasthas and revolve in the cycle of births and deaths and cognise objects with the help of only one sense organ at a time and thus become empirical.

The Siddhantin's answer to this view is as follows: This view is not valid and correct in so far as it maintains that the indriyas and antakaranas etc. are a source of obstruction of knowledge whereas in reality it is these instruments made out of Maya that act as the inducer of knowledge and aids of cognition as against the Anava mala which is the real obstruction. But a still more potent answer is that if, as is maintained by this School, it be granted that the once-free soul has passed into the bondage of the evolutes of Maya, what guarantee is there that the same soul, after its redemption and release from this bondage, will not lapse again into the same? If the Poorvapakshin were to answer

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this very pertinent question by saying that the released soul will not relapse into bondage again, then the Siddhantin is ready with his retort that if that should be believed in, then the original and pre-cosmic soul also should not be deemed to have fallen a prey to Maya. As against this objection of the Siddhantin this School has no convincing answer and hence it is considered to have been decisively proved that the theory of the pure soul being reduced to ignorance by the evolutes of Maya is altogether wrong and unavailing. This is the last of the doctrines regarding soul's nature which have been refuted so far by the Siddhantin. It is to be noted here that all these theories have been found to be wanting and defective since they have all attempted to prove the nature of the soul without the indispensable element of the Anava mala which is as it were the sheet-anchor of the Siddhantin's definition of the soul as much as of his system of metaphysics.

Definition of Soul

II. POSITIVE

Having refuted the Poorvapaksha theories and definitions of soul held by various Schools of Hindu Thought, the Sivagnana Siddhiar postulates the Siddhantic doctrine and definition of the soul. The principle of Anavamala which does not enter into the soul's definition of all other schools is the chief and distinguishing characteristic of the Siddhantin's soul. The soul is essentially unlike God who is an Atisookshma Chit with absolute vyapaka. The soul has a limited vyapaka with its peculiar characteristic of getting identified with the substance it is associated with for the nonce. It has the three-fold qualities of Ichcha, Gnana and Kriya which have however been rendered inactive and inert on account of the deadening and beginningless presence in the soul of the Moola Mala called Anava. As contradistinguished from God who is a Sookshma Chit and therefore Swayamprakash the soul is called the Sthula Chit, because it cannot cognise except with the aid of instruments of knowledge. The similes for Atisookshmachit and Sthulachit are the sunlight and the light of the eye respectively. In its state of bondage the soul is called Pasu and in its state of release it is called Atma.

Having so far seen the soul both in its pre-cosmic Kevala state and in its embodied state, we are now in a position to

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understand the definitions of soul as given out by Sivagnana Siddhiar:

1. "It (soul) is formless (Arupa) and all-pervasive (Vibhu) but unlike that of achit or matter. Its vyāpaka consists in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence and power are eternally concealed by the Pāsa (bondage) or Anavamala and hence it is called Pasu". (S. S. IV; II; 20).

2. "There is a soul, separate from the body. It is existent. It is united to a body and is possessed of faults (the feeling of I and mine). It wills, thinks and acts (Ichcha, Gnana and Kriya). It becomes conscious after dreams. It experiences pleasures and pains (fruits of its Karma). It undergoes the five avastas. And it rests in Turiyāteeta (S. S. III: I.)

3. "Just as the King, on his return from a procession with his troops re-enters his palace, leaving members of his retinue at the gate of every mansion he passes through, and finally enters alone the innermost harem, so also the soul passes through the five avastas in its body leaving Prānavāyu to keep vigil at the entrance of the innermost Mansion." (S. S. IV: III: I.)

4. "The intelligent one is never born nor dies; it is neither produced from anything nor itself produces anything; it is birthless, eternal, undecaying and ancient. It does not die with the death of the body." (Kathā Upanishad II: 16.)

B. GOD'S AID FOR SOUL

A few very important aspects of the relationship of the soul vis-a-vis God on the one hand and Matter or its evolutes on the other are being dealt with by Sivagnana Siddhiar in its Fifth Sutra. An understanding of these truths will considerably enrich our knowledge about the soul we have thus far gained.

As seen already when we were discussing whether the Inner faculties called Antakaranas were the soul or not, it is the soul which is at one with the Antakaranas and indriyas and aids them in their act of cognition. It is because of such indispensable co-operative assistance on the part of the soul, each indriya does its respective function and each Antakarana plays its respective part in

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the complete process of gathering sense impressions and knowledge of things that takes place. Though the Antakaranas and indriyas are thus enabled to cognise each one in its own sphere by the soul yet it is a fact to be noted that the former are capable of knowing neither themselves nor the soul which so aids them from behind. Similarly, the soul is, in its turn enabled to see and enjoy its fruits of past Karma, aided and impelled by the Tirōdhāna Sakti which is a variant or part of the Chit Sakti of the Omnipresent Siva. And yet, the soul, which is thus enabled to see and enjoy, is incapable of knowing either its own self or the Tirōdhāna Sakti which so helps it to know. This is the meaning of the Brihadaranyaka Upanishad passage: "Thou couldst not see the (True) seer of sight; thou couldst not hear the hearer of hearing, nor perceive the perceiver of perception nor know the knower of knowledge. This is thy God who is within all". (III : 5 : 2), There is yet another point to be noted. Even though the five senses cannot know the soul, yet the latter knows the five senses and stands by them and helps. So also, even if the soul is ignorant of Siva, the Gracious Lord knows the soul and is inseparably attaching Himself to the soul and aiding it for ever to see and know. There is nevertheless a difference between God knowing and making the soul know and the soul knowing and causing the indriyas to know. Whereas Siva knows all at once, the soul knows only one by one. Whereas the soul knows for its own purpose, Siva knows not for His purpose but to aid the soul.

The Siddhiar has now to face certain objections to this proposition and answer them. One kind of objection is that such a Siddhantic view will have an undesirable sort of reaction on God. For it says that if it is Siva who instructs all the souls, then, He being noted for His impartiality must instruct every soul in one and the same way without any difference being shown among them. If He does not do so, it will reflect on His impartiality and sense of justice. This objection of the Poorvapakshin is met by the Siddhantic reply that, though it is Siva who instructs all the souls, yet He does so with specific reference to the Karma of each soul on account of which He is free from the charge of partiality, even if there be difference in instruction. Again the opponent says that if the quality of instruction is determined by the quality of each soul's Karma, then why should we have resort to a God who becomes in that case a superfluity. But the Siddhantin replies that just as in

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the case of the blossoming of lotus bud, the extra aid of the Sun is needed, and just as in the case of agriculture, besides the acts of ploughing and sowing, a piece of land also is necessary, so also in the case of fructifying and the feeding of Karma to the soul, the aid of Siva becomes indispensable. Hence the objection that Karma alone is enough has been ruled out.

There springs up another objection from another quarter. It is stated that since the Atma is itself intelligent, will it not be able to understand and appropriate unto itself all the fruits of its own Karma? To this objection, the Siddhantin replies that though it is true that the soul is intelligent, yet it is not capable of cognising except through the aid of each indriya at a time. There is yet another objection which says that the evolutes of Maya alone are sufficient to instruct the soul and that no God is indispensable for this purpose. But the Siddhantin replies that a soul becomes capable of knowledge only when and after God unites it with the various things like Purusha Tattwa, Misramaya tattwas like Kāla, Vidya, Kala, Niyathi etc. sthula sareera and the four Vācks. Prior to such a combination of these accessories, the soul was in Anadhi Kevalāvastha in eternal union with Anava mala. Though therefore, these aids and accessories are no doubt instruments of knowledge, yet since they are non-intelligent jada, they of their own accord cannot embrace the soul or instruct it. Nor is the soul which is without these extraneous aids in its Kevala condition capable of appropriating them on its own. Therefore it is conclusively proved that an Omniscient God is indispensable to unite the product of Maya to the soul in accordance with its Karma.

It may be asked by some one whether, just as in the case of the soul's combination with the instruments of Maya and its instruction there arises the necessity for a God, so also in the case of God there may not arise the need for another instructor for God Himself. The Siddhantin replies that if this statement were accepted, then it will lead us to postulate another instructor to that instructor and so on in infinite regress. It is not a fact. Therefore the Primal Lord stands in no need of any instruction either from the inert matter or from intelligent souls. "God does not need either man's work or His own gifts." On the other hand Lord Siva performs the Sookshma Panchakritya for the souls in their

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Kevalāvastha state, Stula Panchakritya for them in the Sakalāvastha state and Atisookshma Panchakritya for the sake of the souls in the Jāgrāvastha in Sakala state by making them eat the fruits of their Karma.

Let us see what each of these three kinds of Panchakrityas means. Sookshma Panchakritya means as follows: This Panchakritya takes place within the Lord Himself for the sake of the souls. During the Sarva Samhāra period the Lord instructs each one of the innumerable souls in strict accordance with its ripeness. This is called Anugraha. He hides those souls who deserve such concealment. This is Tirōbhava. He ripens the Sanchita Karma of each soul—which is Samhara. Making the evolutes of Maya fit for manifestation is Stithi. Calmly viewing the Chit and Achit which are fit for manifestation is Srishti.

The Sthula Panchakritya is as follows:

Srishti means bringing into existence Tanu, Karana, Bhuvana and Bogha. Sustaining them is Stiti, destroying them or making them involve is Samhāra. Hiding those which are unfit for enjoyment and immersing the souls in those which are fit for enjoyment is Tirōbhava. Anugraha means creating those things which are fit to be enjoyed and granting of release to the souls. This Panchakritya takes place on behalf of the soul both among the souls and the worlds or matter. Of these, Tirōbhava and Anugraha take place among souls while the other three take place in Matter.

Lastly Atisookshma Panchakritya is as follows:

Instructing the souls is Srishti. Stiti means the immersion of souls in the things known. Giving up things known before is Samhāra, concealing one thing from knowledge when the soul has to know another is Tirōbhava. Causing the enjoyment of things known is Anugraha. This takes place in the souls in their Jāgrāvastha in sakala state.

Finally, it may be mentioned in conclusion that the Lord is not in any way affected by His instructing the souls, unlike the souls which are affected by their guiding the indriyas and knowing through them.

The soul, when it operates with the aid of extraneous instruments of knowledge to move others undergoes vikāra whereas when

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it moves its own body, its Sankalpa alone is sufficient and therefore it does not undergo any vikāra. Even so, the Lord when He activates the world which is His own body by means of Sankalpa alone, is proof against any vikara. The Lord affords Bhōga and Mōksha to the souls through His Atisookshma Panchakritya mentioned before. The Lord Himself derives no benefit through this Panchakritya but He performs it out of His bounteous grace and mercy.

C. SOULS, BODY AND KARMA

Lord Siva while re-creating the universe of Chit and Achit, becomes one with the souls by virtue of union like the body and soul, becomes different from souls, by virtue of distinction in substance like the eye and the sun, becomes one and different with souls like atma-bōdha and the eye respectively. He also stands as the Sakti and as the Pathi who exercise the Panchakrityas among the souls and as one and different from those Sakti and Pathi Rupas and as the Self-Effulgent One.

To the question whether the Siddhantin's statement that the souls are numberless would not clash with the Vedic statement that there is only One Atma, it is replied that what is meant by the Vedic word Atma is not the soul but God. Sir R. G. Bandarkar in his "Vaishnavism" holds that "the opinion expressed by some eminent scholars that the burden of the Upanishad teaching is the illusive character of the world and the reality of one soul only is manifestly wrong and I may even say is indicative of an uncritical judgement". Again, the Lord who is one and different from those souls stands also as the letter Alpha stands vis-a-vis the other consonants. This means that without a combination with the letter "A" no consonants can sound; even so without the presence of Sivam, nothing can move.

Just as the soul within a body, inspite of all its identification with the latter, is also different from it, so also is Sivam, in spite of His abhedha relationship with the souls, quite different from them.

The souls have to be reborn in accordance with their previous Karma and thus they have to go through the cycles of births and deaths, heaven and hell. Since the Karma as well as the bodies

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are both of them jadas, neither the Karma can go and attach itself to the bodies nor can the bodies appropriate their due shares of Karma. Hence Sivam is necessary to unite both of them in the proper manner even as a King metes out punishment to the offender or as a physician administers medicines to the patient.

The punishments and rewards meted out to different souls in accordance with their respective Karma or deeds are due to the merciful nature of God, just as the lashing of the children by their parents for their faults is born out of their love for them.

"Let us be patient! These severe afflictions
Not from the ground arise
But often times celestial benedictions
Assume this dark disguise." —*Longfellow.*

The deeds themselves done by a soul or the Karma cannot by themselves mete out punishment or grant rewards to the respeetive souls; hence the necessity for an impartial God to distribute rewards or punishments as per their good or bad Karma has been established. Nay, this is the duty of God.

As soon as a person dies, his sthula body alone perishes. His sookshma body creates another body called Yādana Sareera with which his soul sojourns in heaven or hell and after enjoying pleasures and experiencing pains, returns to its sookshma body and with it, it will reincarnate to work out the balance of its Karma. It is not imperative that a soul, after giving up its sthula body should get into a Yādana sareera. It can as easily reincarnate in another sthula sareera or again get into a series of Yadana sareeras. It will also be lying prostrate and dormant like a stone within its sookshma sareera for some time and then after dwelling in hell, reincarnate in sthula bodies.

Whatever may be the number of bodies or births a soul may have to go through, this variety of bodies will not in the least affect the soul's identity—it continues to be the same throughout.

The Ākāmiya Karma is the original source of all other kinds of Karma like Sanchita and Prārabda Karmas. Still it must also have had some other cause and that is the love and hatred natural

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in a soul.* It is in accordance with these two attitudes in a very subtle form called Moolakarma that the first action of a soul—Akamiya takes place. And that develops later on into Sanchita and Prārabda Karmas.

As against the theories of certain Schools that the human soul will always be born as human, and an animal soul always as animal, the Siddhantin maintains that a soul will take as many different bodies as there are found in creation. It is the sookshma deha that is always attached to the soul, irrespective of the sthula body. Just as when a tree is destroyed, a stem grows again out of its root, so also when a sthula body dies, another body springs into existence from out of the sookshma body which always remains irremovable except at Mukti. Another simile used to illustrate this theory is that of the moon. Just as when all other kalās of the moon have vanished, there is still left a single kalā on the New Moon night from which the other kalas wax with every night, so also even when the sthula bodies die away, the sookshma body also survives like the single kala of the moon and other sthula bodies appear and grow from out of this sookshma deha.

The cause of the gross body is the Puriashtaka or the subtle body. The cause of the latter is Moolaprakriti. Its cause is Asuddha Maya or Mohini. Its yet another cause is Bindhu or Kundalini. Above it and energising all are the Sakti of the Lord and Sivam Himself. With the achievement of Sāyujya all these different bodies become extinct and with them goes too the bondage of the soul.

D. THE JANUS-LIKE SOUL

The Seventh Sutra of Sivagnanabodham postulates the relationship that exists between Pathi, Pasu and Pasa interse. In the presence of Sat (God) which is unchangeable nothing has a reality of its own. Asat cannot shine in the presence of Sat. In other words Pāsa cannot exist in the presence of Pathi. Since Sivam is All-pervasive Knowledge, it will not cognise each thing individually and as separate from itself. Just as darkness will disappear

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* Please see pages 65 and 66 for more details.

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in the presence of the Sun, the Asat will not subsist in the presence of Sat. Therefore Sivam cannot cognise matter or Maya which is Asat. Nor can Asat which is achit and non-intelligent cognise Sivam which is Pure Intelligence.

It is therefore postulated and proved that the Pathi the Sat knows not Pāsam the Asat and conversely also Pasam the Asat cannot cognise Pathi the Sat. Then by implication and ellmination it must be taken that the remaining Pasu must be able to cognise both Pathi and Pasam. This is what Siddhiar says. "இரு திறன் அறிவளது இரண்டலா ஆன்மா" is a famous passage of Sivagnana Bodham which lays down this proposition. The soul alone can know Pathi on the one hand and Pasam on the other. It can also know its own self but only subjectively and not as a separate substance.

As Kant says: "What I must presuppose in order to know an object I cannot know as an object."

And Comte says that "the subject (soul) cannot turn round and catch itself. The subject of all experience cannot itself be an experience. If it is experience, the question arises by whom is it known".

The Brihadarayaka Upanishad (III P. 3). says:

"The Soul which is not this or that, nor aught else is intangible for it cannot be laid hold of."

Since the soul becomes Sat while cognising the Sat and changes into Asat while steeped in the enjoyment of Asat the soul is neither Sat nor Asat. Hence it is called Satasat. This is due to the well-known truth about its real nature of becoming that with which it gets associated for the nonce.

Lastly, a doubt is expressed as to how it comes about that while both God and soul are alike of the category of Chit, Pāsa which disappears in the presence of Pathi persists in the presence of Pasu. The reason is too simple, says Siddhiar. Though Pathi is a Chit yet it is called an Atisookshma Chit in view of its pure Gnana Swarupa which has not empirical or piecemeal knowledge of anything other than itself for the simple reason that nothing else exists apart from it. But Pasu is a Stula Chit and therefore of an

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inferior grade of Chit. So Pāsa persists in its presence. This Pasu-Pāsa connection is as beginningless as the existence of God and soul is. The simile for the abheda existence of these threefold and eternal entities called Pathi, Pasu and Pāsa with the equally eternal connection of Pasu with Pasa on the one hand and the freedom of Pathi from Pasa on the other is that of the abheda existence of the sea-space with its water and brine in it. The container is the sea-space, the contained is the sea water. Still, salt is inherent in the water and not in the space. Similarly Pathi the container of Pasu is unaffected by Pāsa which is however seen to tarnish the Pasu by its conjunction with the latter.

Since the soul stands in need of instruments of cognition in its sakala state and the aid of Siva Sakti in its suddha state, it is called Sthula Sookshma Chit. After thus knowing Sivam it stands immortal; so it is also called Sthula Sookshma Sat. Since Sivam needs no extraneous aid to know and act, it is called Nitya Suddha Ati Sookshma Chit. Since It rids the souls of their malas and instructs them about Itself and stands as their soul, It is called Atisookshma Sat also.

E. SOUL'S DEPENDENCE ON GOD

A close and careful study of the peregrinations of the soul from its "cradle to grave" vis-a-vis God the Almighty affords us an integrated picture of an unmistakable Partnership between the two, in which the really "vital" partner is God. There seems to be absolutely no particular moment in a soul's sojourn here when it can either act or do anything independently of God.

To begin with, the soul, the existence of which as a separate entity has been established after refuting all Poorvapaksha theories, is said to subsist in the body in the form of Pranava Panchatshara. Meikandar says this in his explanatory verse.

Secondly, in the process of cognising objects with the aid of the four antakaranas or internal instruments the Siddhiar says that all of them together constitute Pranava: 'A' stands for Ahamkāra, 'U' stands for Buddhi, 'M' stands for Manas, Bindhu for Chittam and Nādam for the soul. And their respective Atidevatas are Brahma, Vishnu, Rudra, Maheswara and Sadāsiva. "There is something which identifies itself with the body, sense organs and others that go to constitute your physical and mental life; and this

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something, when you begin to know yourself separates itself from them and remains in the form of Sookshma Panchatshara or Vyashti Pranava. Know that to be yourself."

Then again when the soul undergoes its five Avasthas in its Jāgra State all the five Siva Tattwas are active, in its Swapna Avastha, the first four Tattwas—Nadam, Bhindu, Sādākyam and Maheswaram are active, in its Sushupti state, Nadam, Bindu and Sādyākyam are active, in its Turiya avastha Nadam and Bindu are active and finally in its last state of Turiyateeta where the soul is all alone Nadam or Siva Tattwa alone is active.

And the author of Unmai Vilakam says:

"Oh, my son, hear. The Supreme Intelligence dances in the soul formed of the letter "Ya" (ய) with a Form composed of the five letters Si, Va, Ya, Na, Ma for the purpose of removing its sins" (stanza 31.)

Again, the soul sees and understands everything only with the active help of God. In the Bandha condition God shows objects and sees Himself; in the Mukti condition God sees and shows to the soul. Either way the soul cannot by itself do anything without God. Nay, after the soul has perfected its Sivōhambhāvana and completely surrendered its will to the Lord's Will, the soul gets deprived of its agency too and all the apparent actions of the soul (even wherein God's help was indispensable) now become God's own acts, which never bind the soul.

Thus the soul in Siddhanta lives, moves and has its being in God and it knows no independent existence or action. Strangely enough, this is the same view taken by Sankara, of course, in the empirical world and not from his metaphysical standpoint. In his Bashyam, Sankara explains that the soul involved in Ignorance is dependent on God in respect of its actions and sufferings because by his permission Samsāra results and by his Anugraha, liberation. For even if the soul is connected with defects like love etc. and equipped with the apparatus, yet in all activity, God is the active cause, for thus the Scripture (Kausheetaki Upanishad 3:8) says: "For He alone causes him to do good works whom He will raise out of these worlds and He alone causes him to do evil works whom He will make to descend.

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"God causes the soul to act, but in so doing he has regard to the efforts made by it towards good and evil.....The good and evil done by the soul are unequal; having regard to this God divides the corresponding fruits unequally for He, like the rain is only the efficient cause (nimittam).....But can this regard to the efforts made by the souls exist together with the dependence of all activity on God? Certainly! For though the activity depends on God, it is only the soul that acts while God causes it to act, when it acts; and as He now, in causing it to act pays regard to its former efforts, so too He, in causing it to act formerly had regard to still earlier efforts, for Samsāra is without beginning."

The four kinds of Vāks known as Sookshma, Pasyanthi, Madhyama and Vaikari are born out of Suddha Maya or Bindhu Sakti and each one is sustained by one of the five Kalās-Nivriti, Pratishta, Vidya, Sānti and Sāntyāteeta (with one more Ati-Sookshma Vāk being added). And every one of these kalās is being presided over by the five Siva Tattwas respectively. Thus every word that a human being utters is being helped out by God only in His diverse manifestations.

F. IRUVINAI OPPU AND MALA PARIPAKAM

The conditions precedent to the appearance of Siva in the form of a human Gnana Guru before the Sakala souls are Iruvinai Oppu, Malaparipākam, and Saktinipādam. The first one means the mental attitude of the soul with an equipoise towards both the good and evil, happiness and misery—a state of mind which is steeped neither in glee in the one case nor in gloom in the other. As Tennyson says, one must be

> "In praise and dispraise the same
> A man of well-tempered frame",

It is "to see life steadily and see it whole", in the words of Mathew Arnold.

Malaparipākam means the getting ripened and ready for the application of the lancet of the divine Surgeon by the eternally conjoined Anavamala of the soul.

Saktinipāda refers to the onset or descent of the divine grace or the dawn of wisdom on the soul brought about by the Chit

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Sakti of Siva. It is the descent of the dove of grace or Holy Ghost on the divine child Jesus.

This Saktinipāda or Shower of Grace immediately precedes Guru Dharsana. Saktinipada is of four kinds—Manda, Mandatara, Teevra and Teevratara. Out of these, the Vignanakala souls are entitled to get Teevratara Saktinipāda, and Pralayakala souls are entitled to get Teevra Saktinipāda, along with which the Sakalars are entitled to get Manda and Mandatara Saktinipada as well. This four-fold division of Saktinipada is said to correspond with the four-fold division of Arul Sakti itself. When the first one-fourth Sakti descends on the soul, one fourth of the soul's Mala receives the impact and becomes enervated and this is called Manda Saktinipāda. When the next quarter of the Sakti descends, another additional quarter of the Mala gets crushed away and this is called Mandatara Saktinipāda. Similarly, with the impact of the third quarter of Sakti on the soul, the third quarter of its Mala also becomes ineffective and this is called Teevra Saktinipāda. Lastly, the entire Mala of the soul becomes neutralised with the descent of the remaining fourth quarter of the Arul Sakti—this is what goes by the name of Teevratara Saktinipāda. The first and second grades of souls known respectively as Vignanakalas and Pralayakalas require only the latter two kinds of Saktinipada whilst the Sakalas being less advanced need the operation of all the four kinds of Saktinipadas for their salvation.

G. DHARSANA OF DIVINE GURU

When, after having undergone Padamukti in its previous existence as a result of or reward for its successful worship in the first three stages of Charya, Kriya and Yoga, the soul is reborn in the world as a human being and continues to live in misery due to its bondage to the five senses and at last when it reaches the point of surfeit with the world and attains to Iruvinai Oppu, Malaparipakam and Saktinipadam, God Siva realising the ripeness of this soul appears before it in the form of a human Gnana Guru and initiating it into the various deekshas and instructing it regarding its real nature causes it to abide in Himself as its Abheda Tāraka.

It is, however, to be noted here that all the souls which have reached the Padamukti through their service in the first three

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Mārgas are not necessarily or compulsorily caused to be reborn on earth. This birth on earth is necessary only in the case of those who are not promoted to the Paramukti by virtue of their Prapancha Vairāgya and dawn of Sivagnana while they were in their Padamukti itself. The others go straight from Padamukti to Paramukti and no more do they return to the earth. The unripe ones are reborn on earth in good and noble families and after getting their indoctrination in the Supreme Gnana through the Guru mentioned in the Eighth Sutra of Sivagnanabodam reach Siva's Sacred Feet.

It is this truth that is conveyed to us in the Eighth Sutra of Sivagnanabodham in the form of a metaphor or a parable of the lost son of a King. The only son of a King and the heir to the throne gets abducted in his childhood by a gang of woodmen who bring him up as if he were of their own blood. The prince also becomes so thoroughly changed in his habits and outlook and he has so identified himself with the savages that he grows up like a member of that tribe to the manner born and commits evil and vile deeds. He has not the least knowledge or remembrance of his parentage or noble descent. Then after some years, the King discovers his lost son and identifying him as his own, he enlightens him as to who he is and what all he is heir to. The erstwhile ill-fated prince suddenly awakens to his real position and thus redeemed by his true father he returns home and gets enthroned and crowned with eclat. This is the parable which makes God appear as a human Teacher before the worldly and sensuous soul and after enlightening it as to its true and divine parentage makes it spontaneously go to God as its only and worthy refuge.

Sureshwara compares the Jivas to a prince carried away by a cowherd and brought up in rural association. When he became acquainted with his royal descent, he gave up his other occupations and realised his kingly nature.

This Parable and the Prodigal Son

This parable inevitably reminds one of the parable of the Prodigal Son of the Bible (St. Luke XV).

1. The younger son of a man in the story asked of his father: "Father, give me the portion of goods that *falleth to me*" i.e. his share.

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This is just the mischief of Anavamala which has thus induced the son's self-asserting egoism and all-consuming selfishness—the 'I'ness' and 'my'ness' of his soul.

2. The younger son "gathered all together (not only the wealth but wily companions) and took his journey into a far country and there wasted his substance with riotous living."

The ego-centric Anavamala gathered up his inevitable companions of Maya and Karma Mala and had gone farthest from the vicinity of God. The 'riotous living' refers to the unlimited indulgence of the soul in the sensuous and lusty pleasures of the five senses. Hence Sivagnanabodham's "*ஐம்புல வேடரின்..... வளர்ந்தென*" "Thou hast grown up amidst the savages of five senses".

3. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

This is what is called "Thou hast been exhausted" or "Thou hast been fatigued and tired" mentioned by Sivagnanabodham namely "*அயர்ந்தனை.*"

4. "And when he came to himself"

This is what is the consequence of God's working within this son and enlightening him as to his real parentage and his enviable position. This is referred to by Sivagnanabodham as "*தவத்தினில் உணர்த்த*" i.e. after being taught the lesson.

5. He said "how many hired servants of my father's have bread enough and to spare and I perish with hunger!"

This is the soul's realisation of its high parentage and the superiority of its sonship as against its erstwhile state. Similarly the runaway soul, after undergoing all miseries due to its wilful separation from God is made to realise its high parentage in God Himself.

6. "And he rose and came to his father".

This is a reference to Sivagnanabodham's word. "*விட்டு*" i.e., giving up the erstwhile life for good by the repentant soul.

7. "I will arise and go to my father"

This is referred to by Sivagnanabodham in the words "*அரன் கழல் செலுமே.*" The soul will return to its Father Siva's Feet or

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surrender unto him with complete repentance as well as a sense of nearness.

8. "But when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him". The father shouted out: "This my son was dead and is alive again; he was lost and is found".

This is what is called "அந்தியமின்மையின்",—'Since the Father is not a stranger' by Sivagnanabodham. The Heavenly Father, like the father in this parable, is too full of love and affection even for his erring son to reject him on his return. Nay, he worked for it and when the home-coming does take place the Father God rejoices more than the son himself and feasts him with a fatted calf which may be interpreted as killing and destroying the lusty attachment to the fat or flesh of the soul.

The Paradise had been all but lost by this soul but now it has become Paradise Regained!

The whole position is most excellently summed up for us by St. Paul who speaks out of the fulness of his personal experience. Describing himself as "Paul, an apostle of God, who raised him from the dead", he wrote to the Galatians as follows: "I can certify to you, brethren that the gospel which is preached of me *is not after man*. For I neither received it of man nor was I taught it. But when it pleased God, who separated me from my mother's womb (that is, who separated my soul from sensuous life) and called me by His grace, in order to reveal His son in me..... immediately I conferred not with flesh and blood; neither went I up to Jerusalam to them who were apostles before me".

"Renouncing and subduing the sense, regarding everything equally, ...these alone come unto me". Gita (XII. 4).

"Those verily, who renouncing all actions in me and intent on me, worship meditating on me, with whole-hearted Yoga (XII : 6). "These I speedily lift up from the ocean of death and existence: O Partha, their mind being fixed on me". Gita (XII. 7).

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H. THE FOUR MAARGAS

"The Higher Dharmas which are of four kinds like Charya and others are enumerated in the Saivāgamas".

(Vayusamhita. I)

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The four ways of reaching God are known as Sanmārga, Saha mārga, Satputramārga and Dāsamārga, in the descending order. They are also otherwise called Gnana, Yoga, Kriya and Charya. They will lead one respectively to Sāyujya, Sāroopya, and Sālōka. Mukti. The first kind of Mukti attained by Gnanamarga is the final Bliss—Paramukti and the rest are called Padamukti. These four margas may be called "the graduated exercises in Godliness" which will ultimately lead the souls to the beatific state of "alone becoming", "monogeneia" Ātmadarsanam and Sivaroopam.

a. Daasa Maarga

Washing and cleaning God's temple, culling flowers and making garlands of various types for adorning God with, burning lights in temples and praising God, carrying out the behests of God's saints—these are some of the duties cast on the Dāsa Mārgees. Popularly St. Tirunāvukarasar is identified with this Mārga.

b. Satputra Maarga

Gathering up fresh flowers, Doopa, Deepa and Tirumanjana and Naivedhya for Sivapooja, performing the five kinds of Bhoota Suddhi, Ātma Suddhi, Dravya Suddhi, Mantra Suddhi and Linga Suddhi, and invoking God's presence in a Murthi there as All Intelligence and Light, performing Archana with real love and worshipping in all ways and finishing duties like Nithyāgni are some of the duties of Satputra marga. Besides the outer organs, since the devotee's internal organs are also used in this kind of devotion, the Rupārupa form of Siva is worshipped and the reward is Siva Sāmeepya. St. Tirugnānasambandar is usually associated with this Mārga.

c. Saha Maarga

In Sahamārga one has to control one's senses, stop and regulate one's breaths and fixing one's mind explore the secrets of the six Ādhārās and know their respective Deities. Then passing beyond into the regions of the effulgent Chandramandala one has to drink deep of the Amrita filling every pore of one's body and dwell on the fixed Supreme Light. If one were to perform this Yoga of eight kinds one's sins will fall off and one would get God's Sāroopiya. St. Sundaramurthi is the representative of this Mārga in the Saivite tradition.

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d. Sanmaarga

In Sanmārga one has to study all the arts and sciences, Vedas and Upanishads and Puranas as well as all the different religions and after discovering that all other creeds are low and worthless one has to hold on to the truth of Padārthatraya. One finds the path of reaching Siva in this and reaching the non-distinction between Gnāthru, Gnāna and Gneya, one realises one's union with Siva. The reward of this Marga is Sāyujya. St. Mānickavāchakar is the authentic symbol or exponent of this supreme mārga.

Each one of these four mārgas is again divided into four similar divisions as follows: (1) Charya in Charya, (2) Kriya in Charya, (3) Yoga in Charya, (4) Gnana in Charya, (5) Charya in Kriya, (6) Kriya in Kriya, (7) Yoga in Kriya, (8) Gnana in Kriya, (9) Charya in Yoga, (10) Kriya in Yoga, (11) Yoga in Yoga, (12) Gnana in Yoga, (13) Charya in Gnana, (14) Kriya in Gnana, (15) Yoga in Gnana and (16) Gnana in Gnana, Thus there are sixteen mārgas in reality.

When the devotees in these four mārgas worship Lord Siva in the form of Sivalinga installed in the temples, the latter manifests Himself in four different ways to each one of them respectively. The Charyavāns make no distinction between God and the Linga and worship the latter as if it were God Himself and not as His symbol. And Siva grants them grace without manifesting Himself in the Sivalinga. The Kriyavāns perform poojas and other Kriyas, with the help of mantras like Isāna and Tatpurusha etc. and worship the Arupa Lord, imagining that such an Arupa God inheres in many forms like Sivalinga. And Lord Siva graces them by manifesting Himself through the Sivalinga as a reward for their mental efforts, even as fire manifests itself as a result of churning two pieces of wood. The Yogis with the aid of Sakti mantras offer worship to the Sivalinga in the fullest faith that He who dwells in all the hearts as His temple is capable of dwelling within this symbol also. And Lord Siva yields from this symbol His bounteous grace too easily to these Yogis, just as milk comes easily from the cow's teats when it is milched. Thus, though Siva manifests Himself in these three cases in the form of Sivalinga, it is to be noted that He does so only occasionally and off and on and not perennially.

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Regarding the Gnānamārgees the case is quite different. In view of the fact that the Gnanis do not worship God intermittently, but imagine the actual immanence of God in the Sivalinga and worship it as Siva Himself perpetually and ever with all their heart, with all their soul and with all their might, Lord Siva also reveals Himself through that Sivalinga in all spontaneity, even as the milk imperceptible in the body of a cow springs up and showers in driblets at her mere thought of her calf. This is the superiority of Gnana mārga. "Charya, Kriya, Yoga and Gnana— these are styled the Four Paths and these are eternal Dharmas whereby one attains Me" – (Vāyu Samhita).

A question may be asked whether the Gnani who has attained to the apex of the Sādhana is still in need of worship in temples. It is answered by the Siddhantin, that since all the four margas are equally indispensable, the Gnani is entitled to all the four kinds of worship. Those who perform internal service are entitled to outer services also. But the reverse is not true. Therefore, the Gnani is entitled to all the four margas and he should also worship in the temples. Thus, the Yogavān is entitled to Yoga, Kriya and Charya, the Kriyavān to Kriya and Charya and the Charyavan to Charya only. Similarly, there is a gradation among the various Gurus also. The lower orders of Guru cannot instruct pupils of a higher order. It follows, therefore, that the Gnana Guru is the highest and all others are below him. The Siddhiar asks us to consider this Gnana Guru himself as the sum total or personification of all temples and Siva's devotees.

There is yet another classification into the four mārgas of Karma Mārga, Bhakti Mārga, Yoga Mārga and Gnana Mārga. They are also variously called Karma Yoga, Bhakti Yoga, Raja Yoga and Gnana Yoga. And people are only too liable to imagine by seeing this fourfold division that they are meant to exclude one from the other. It is liable to be misunderstood by the unthinking that Karma excludes Bakti or Love and Bakti excludes Gnana or Knowledge. This is definitely not so. It must be clearly understood that love is the common basis and the connecting link of all these four mārgas. For, how could one love a God about whom one knows nothing? How then could one know all about the greatness of a God without being able to love Him or serve Him? Thus these divisions are also identical with the four divisions

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we have referred to before. (Please see P. 233 of J.M.N's Siddhiar. Foot Notes to Stanza 27).

As J. M. Nallaswami Pillai has pointed out, the four-fold division of Servant, Son, Friend and Lover is a universally acknowledged one in all Theistic religions. Each one of the religions can be easily identified with one or other of these Mārgas. For example, Islam, Madhva's Dwaita and Judaism may be identified with the Dāsa Mārga. Apparently, Christianity may be identified with the Satputra marga because the expressions of "Father in Heaven" and "the son of God" as applied to God and Christ respectively are too characteristic of that religion. Yet on a close examination it is found to contain expressions and passages which will classify Christianity also with Saiva Siddhanta which comprehends all the four mārgas within its fold.

e. The Four Maargas in the Bible:

Here are a few passages from the Bible:

1. Master Vs Servant

(a) "Ye call me master and Lord and ye say well, for so I am." St. John-XIII. 13.

(b) "If you love me, keep my commandments". St. John. XIV. 15.

2, Father Vs Children

(a) "Little Children, yet awhile, I am with you. A new commandment I give you, that ye love one another as I have loved you, that ye also love one another". St. John. XII. 33. 34.

(b) "Be ye therefore perfect even as your Father which art in heaven is perfect" (Math. V. 48).

3. Friends

(a) "Greater love hath no man this, that a man lay down his life for his friends". St. John. XV. 13.

(b) "Ye are my friends, if ye do whatsoever I command you" St. John. XV. 14.

(c) "Henceforth I call you not servants; for the servant knoweth not what his lord doeth. But I have called you friends, for all things that I have heard of my Father I have made known unto you". St. John. XV. 15.

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4. Lovers

(a) "That they all may be one, as Thou Father art in me and I in Thee, that they also may be one in us". St. John. XVII. 21.

(b) "I in them and Thou in me that they may be made perfect in one". St. John. XVII. 23.

The Visishtadvaita may also be said to be having all the four mārgas in it. Sri Chaitanya, Sri Āndāl and Mirābhāi may be said to be particularly charateristic representatives of the Sanmarga.

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THIRD & CONCLUDING SPEECH DELIVERED

AT THE

BANARAS HINDU UNIVERSITY

at 1 p.m. on 12-9-1957

CHAIRMAN :

PROF. V. S. JHA, M.A., Ph.D.

Vice-Chancellor of the University.

SUBJECT :

SOUL IN SAIVA SIDDHANTA - Part III

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Special Lectures on Saiva Siddhanta

Number IV: ON SOUL

Part III

A. SOUL AND GOD INSEPARABLE

Just as, directing the eye to perceive the objects, the soul also perceives the same, enabling the soul to cognise the objects, God also cognises the same. If the soul could realise this magnanimous help that God is rendering to the former ceaselessly, there will arise in it a burning and inordinate desire to reach the Feet of such a gracious God. While the soul's Ichcha and Gnana will remain identified with Siva in advaita relation the soul will attain the freedom from bondage even in its embodied state. Thus the soul's Ichcha and Gnana will become identical with the Ichcha and Gnana of Siva and this will spell the elimination of all the malas of the soul and the establishment of the endless abiding of the soul at the Sacred Feet of Siva with the Sivānubhooti as its own Swānubhooti.

Such souls as have thus realised and appreciated the helpful grace of Siva through His identical existence in themselves will be able to perceive no other object in the world except that Sivam through their superior Gnana. While all other Gnanas are defective in one way or the other, it is this Nishta Gnana or Sivagnana which will screen the world and show Sivam only.

There is no stage in the career of the soul when God will be apart from the soul. Both in the bound state and in the released state the soul can never have the activity of its Ichcha and Kriya or any cognition of objects without the help of God. Therefore, God is ceaselessly standing in abehda relationship with soul to activise it always, even as the Alphabet 'A' stands as indispensable to activise the consonants. The help which God renders to the soul in the matter of cognition is of two kinds called "Showing help" and "Seeing help". Hence there is not a single moment of a soul when it can possibly be separate from God from "cradle to grave".

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B. GNĀNA

Gnana is the best and only method which will lead us to the real Mukti or the Sacred Feet of Siva. Gnana is of three grades. Pāsa Gnāna, Pasu Gnana and Pathi Gnāna. All the so-called Gnanas postulated by other Faiths are equivalent only to our Pāsa Gnana and our Pathi Gnana alone is the genuine one leading to Siva's Feet, says the Siddhantin.

Just as the crystal emits fire in the mere presence of the sun, so also Sivagnana will suddenly dawn in a soul in the presence of a Gnānāchārya. Then will that devotee perceive in himself Siva, his own self and the whole universe. He will also clearly apprehend that the Pathi subsists and pervades all as so infinitely subtle as to make an atom look like the Anda and so huge as to make the Anda itself dwindle into an atom before it.

When he becomes sufficiently developed and he receives God's grace, he gets further instruction from his Guru and will by constant practice, achieve perfect Samādhi on the Truth. Then he becomes a real Jeevanmukhta, with neither likes nor dislikes. He will treat a potsherd and a piece of gold as of equal value. He will be in perpetual atonement with Siva like the eyesight and the Sunlight. He will be hardly conscious of his own existence as distinct from God whose resplendent presence alone stands revealed to him everywhere he turns.

If one removes one's own ignorance of understanding with the bodily senses and perceives without perception, by the Grace of God, the Supreme Intelligence in his higher self and sees him without seeing and without the aid of his antakaranas and avasthas and if one could melt one's heart in the love of God, then will the Supreme Siva who is inseparable from everything appear to one separately and as one and different from all the world and as Nirādhāra.

A School of Saivism called Siva Sankarāntavada maintains that God who cannot be perceived with the help of our Pasu Karanas can be apprehended through the same Karanas when they are transmuted or alchemised into Sivakaranas. The Saiva Siddhantin disputes the validity of this theory and unflinchingly reiterates his doctrine that Siva can be perceived through no other medium than Siva's own Supreme Grace.

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Pathi Gnāna

It is impossible to attain Sivam Who is altogether inaccessible either to the Pāsagnana which is produced with the aid of sense organs or to the Pasugnana which says that the soul itself is Brahman. He must be perceived within one's own self through the Pathi Gnana of His sacred Grace and one must abide in the shade of His Feet in bliss. If per chance there should occur any relapse from this perfect state and the soul should revert to the cognition of worldly matters, he should eschew all the things of the world by looking down upon them as the mirage. If still, the old habit of the soul should pursue him relentlessly, he should practise the Mukti Panchātshara which is capable of effecting at once the extinction of worldly bonds and the dawn of Siva Sāyujya.

The Three Gnanas

Before we consider what this Mukti Panchatshara is let us see what these Pasagnana, Pasugnana and Pathignana are respectively.

Pāsāgnana is the empirical and imperfect knowledge born of a study of Vedas, Shastras and arts which are a part of Vaikari Vāk as well as of the knowledge of the two kinds of Prapanchas. In Chandogya Upanishad, Narada is said to be sorrow-striken since he cannot have peace of mind despite his encyclopaedic knowledge of the four Vedas and all sacred and secular lore. Sanatkumāra characterises the former's knowledge as a mere name, the lower knowledge. The Mundaka Upanishad says: "Two kinds of knowledge must be known, the higher and the lower. The lower knowledge is that which the Rig, Sama, Atharva Veda, ceremonial, Grammar give ...but the higher knowledge is that by which the indestructible Brahman is appehended". (Mundaka 1, 2, 4, 5).

Pasugnana is that knowledge which though born out of a realisation of the soul's separateness from all the Prapancha yet begins to deem the soul itself as equal to Siva, the Supreme.

Pathignana is a clear apprehension of the difference between Pasu and Pathi and surrendering oneself unto the Lord and knowing everything through Pathi. "That alone is higher knowledge which relates to the Imperishable"—Mundaka Upanishad,

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The Pathignana is far superior to both the Pasugnana and Pāsagnana in so far as the former is not only self-effulgent but also illuminative of others, whereas the latter two Gnanas are neither self-effulgent nor illuminative of others.

Such an efficacious Pathignana is born out of the stern vairāgya which causes the soul to root itself steadily on the ideal of Truth taught by the Gnana Guru and to ignore with illimitable contempt and scorn all the enjoyments of senses as one's refuse. The soul must reject the whole world as a huge falsehood and concentrate more intensely on the Gnānaswaroopa of Siva. The stronger the concentration the mightier will be the love that is generated and the Lord passes through that limitless love into the heart of the soul and shines therein with the most lustrous effulgence.

C. SIVŌHAMBHĀVANA

To intensify and foster this contempt for the world and to have Prapancha Vairāgya the practice of Sivōhambhāvana is indispensable. Sivohambhavana is a prescription of the Upanishads imparted through one of the famous Mahāvākyas "Aham Brama Asmi". But the interpretion of this mantra and conseqnently the practising of it by the Saiva Siddhantin is altogether different from that of Sankara's School. Here is what the Siddhantin says. The soul first identifies itself with its body but with the dawn of better wisdom it gives up that false position but only to fall into a worse error. It now imagines itself to be Brahman or God. But the real truth is yet to be learnt by it. It has to eliminate the world of Pasa as not being its self, since the former is Asat and perishable. Equally so it has to consider itself different from God whose Sat and Chit qualities make Him absolutely different from its own self. Then it must understand that the soul is neither of these two and thus it must annihilate its Pasagnana through its Pathignana. The next process is for the soul to realise that though the Pathi is different from itself from the point of view of substance, yet itself and Pathi have an eternal relationship of abheda like that which exists between the eyesight and the sunlight. Then it will apprehend the truth of that Pathi's atonement with itself. It will then melt in gratitude to God for this, His great help and giving up its erstwhile attitude of self-consciousness and egoism, it will practise the sādhana of Sivō-

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ambavana by imagining that Siva is himself. If the soul would thus assume the Sivohambavana and could persist in this attitude sufficiently long, even as the Mantrika who practises Garudabhāvana by reciting the specific mantra gets the identity and powers of the Ati Deva of Garuda established in himself, Lord Siva would establish or rather revive His Advaidic existence in that soul and make it shine with His own effulgence.

The essential and characteristic feature of the Sōhambāvana according to Saiva Siddhanta is the attitude of the soul while practising it. It is not an intellectual aridity or dryness of heart. It is not a merely mental attitude. It is a bhāvana of the mind accompanied by the fullness of the heart which beats to the divine tune of the Gracious Siva. "கசிந்த தொண்டு"—"melting service" is the significant word used by Arulnandi Sivam.

The Snake-charmer's Garudabhavana is an illustration or comparison that has been used by us with a purpose. Just as the bhavana of the Snake-charmer that he is Garuda himself requires both the elements of the potency of the Garudamantra and the personal efforts of the Māntrika to generate the actual state of identity between himself and Garuda, so also for the actual realisation of the relationship of identity between God and soul, the two factors of God's togetherness and the soul's loving bhāvana are both indispensable. Though they are two and different in substance they become identical or abheda. "Yat Bhavam Tat Bhavati". The respective Gnana-Kriya of both Siva and the Soul must co-operate simultaneously to effectively fructify the Sivohambavana.

The Brihadāranyaka Upanishad says:

"He who desires the Atman, being Brahman, he goes to Brahman. That Atman is indeed Brahman".

St. Meikandar's description of the soul's essential nature is "அது அதுவாதல்"—"Becoming that to which it is attached". The observations of Prof. Henry Drummand in this connection will be very much appreciated.

"This law of assimilation is the second and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors but that these mirrors....

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transfer into their inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in necromancy can even help us to begin to understand this amazing operation. ....All things he has ever seen, known, felt, believed of the surrounding world are now within him, in part are him; he has been changed into their image".

The Professor quotes instances from Darvin to show how in the working out of this principle of association and assimilation or indentity in the human and animal evolution, persons ever associated with pigs get piggy faces and with horses equestrian faces. Similarly, in the case of husband and wife, when they have been perfectly loving each other it has been found to effect a complete assimilation of their features. Such is the power of human mind, both a demerit and a merit; it can at once debase itself to the very depths of brutes or it can scale the very Everest of sainthood.

Another quotation from the book entitled "Spiritual Law in the Natural World":

" All those who have made a study of all things have become so atone with it as to have causing power; for it is an invariable rule that we become like what we study or are closely associated with. We become so like people with whom we live constantly, that the expression of face and sound of voice grow similar and even features grow alike. Sometimes a child will look more like its nurse than its mother ".

Now these passages will confirm the Siddhantic interpretation of Garudabhavana, and the prescription of Sivohambhavana by the Vedas.

One School maintains that one of the two undergoes Parinama and becomes the other. Another School of Kevaladvaita stresses that the soul and God are one or Eka or identical.

D. THE PANCHATSHARA

The next stage of Sādhana is that the soul must repeat the Panchātshara according to rules in order to keep itself steady and unswerving from the Sivohambavana attitude towards God.

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The soul must realise that it is the liege and that Siva is the Lord, that He is the owner and it is His possession, even in the way in which the Panchatshara is pronounced. Then it must realise also that the Panchatshara constitutes His sacred body. Performing Anganyāsa and Karanyāsa in the same way as God and itself stand vis a vis each other as the owner and the owned, it must perform Pooja to the Lord in the form of Panchatshara within its own heart. Then it must perform homa in its naval through Panchatshara, perceive the Lord's form in the mid-brow and concentrate on Him and then abiding in His grace it must pronounce the Panchatshara mentally in a subtle manner. When thus the soul is capable of these Sivohambhavana, Panchatshara japa and Kriyas like inward Pooja, homa and dhyāna, that Lord who is inaccessible alike to Pasagnana and Pasugnana will manifest Himself in that soul with lustrous light. This manifestation of the Lord is similar to the visibility of Rāgu and Ketu during the eclipses of the sun and moon in their respective forms.

The third Patala of the Sookshmāgama, one of the Divyāgamas is entitled as Panchatshara-Mahātmya-Nirupana. It deals with all aspects of Panchatshara in detail through its 114 verses. The place of the Panchatshara among the Sapta-Koti-Maha-Mantras is discussed and its superiority over every other Mantra is established. Its Rishi, Ghandas, Kavacha, Hridya, Kilaka, Mudra, Prayoga, and Nyasa are ennumerated with reference to all possible variations within itself. Its value as Mantra-Raja is shown in the matter of removing diseases, the attainment of Siddhis and the acquisition of spiritual Freedom *pari pasu* with the manner, the number of times and the surrounding circumstances of its repetition and meditation. Its Dhyana-krama and Dhyana-lakshya-rupa are described and the ceremonies to be observed in connection therewith, e.g. Tarpana, Santarpana and so on, are detailed. (S.D. Vol. XI. p. 341.)

Panchatshara is of five kinds namely Sthula Panchatshara, Sookshma Panchatshara, Kārana Panchatshara, Mahākārana Panchatshara and the Mukti Panchatshara.

All the knowledge contained in the four Vedas, twentyeight Agamas, eighteen Puranas and all other spiritual lore are alike compressed within this Panchatshara. As St. Gnānasambandar

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has specifically stated "Panchatshara is the quintessence of all the four Vedas". Nay, the Sthula Panchatshara is in the heart of the three Vedas. It is adorning the crown of the central Veda as a veritable Kohinoor with dazzling brilliance and divine grace.

"Namah Sāmbave cha Mayōbhave cha
Namah Sankarāya cha Mayaskarāya cha
Nama Sivāya cha Sivatarāya cha".

This Mantra occurs in Taittiriya Samhita of the Yajur Veda (IV 5, P–41).

The Saiva Siddhantins call this 'Namasivaya' as Sthula Panchatshara. In this Mantra or Sthulapanchatshara each of the five letters represents one principle as follows :

"Tirōdhāna Sakti resides in the letter "Na"
The Mala resides in the letter "Ma"
Siva stands in the letter "Si"
Arul Sakti abides in the letter "Va"
The soul dwells in the letter "Ya".

Thus it will be seen that in this Sthula Panchatshara Sivam is found sandwiched between Tirōdhāna Sakti and Mala on one side and the Arulsakti and the soul on the other.

Sivāyanama (சிவாயநம) is the Panchatshara cast in a different order and this goes by the name of Sookshma Panchatshara. In this, it will be seen that Siva and Grace are on one side and Tirōdhāna and Mala are on the other with the soul sandwiched in between. The soul is here liable to be affected both by the Malas and by God. This Panchatshara is fit for being taught to the soul athirst for grace.

The third is Kārana Panchatshara which is Sivayavasi (சிவய வசி). This Mantra is intended for advanced souls called Saktinipādas. It will be seen that in this form both Tirōdāyee and the Mala have been eliminated and that the soul is guarded on both sides by Siva and Sakti. This is also popularly called இருதலைக் கொள்ளி (a Firebrand burning at both ends.)

The fourth is Mahākārana Panchatshara which consists of only two letters சிவ (Siva). It is more subtle and sacred than the previous one.

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The fifth is the last and the best which with its single letter சி (Si) is famous as the Mukti Panchatshara. This is called by St. Tirumoolar as 'நாயோட்டு மந்திரம்' (the Dog-chasing Mantra.)

The Panchatshara that is prescribed for the Sādakars' practice here is the third one called Kārana Panchatshara. It is சிவயவசி where Siva and Sakti protect the soul on either side.

Sivagnana Siddhiar enjoins the Sādaka to perform an internal worship of Siva within the lotus of heart.

"If you examine the lotus-heart, the twenty four tattwas from earth to Mula Prakriti form its stalk. The seven Vidhyā tattwas and Suddhavidhyā are its eight petals. The sixty-four Kalas of the two tattwas Ishwara and Sadasiva are its stamens. The Sakti tattwa (Bindu) is its ovary, below the stamens. The Siva tattwa (Nāda) is the fiftyone seeds which are found in the Ovary. In this lotus-heart the Sakti of Siva abides, having the thirtysix tattwas as its seat. Understand this and worship through the Sri Panchatshara."

Sivagnana Siddhiar enjoins on the Sadaka to perform Antaryāga pooja as well as external pooja to Lord Siva, though it does not fail to point out that though external and internal worships are equally necessary, yet the internal worship is the more vital and fruitful.

E. THE SOUL IS A MIRROR

Among the various Moksha Sādhanas or Spiritual Exercises in Sanctification prescribed in Saiva Siddhanta Philosophy, considering the soul as a mirror or a crystal is one.

This principle of the soul being a crystal or a mirror which reflects the nature and colours of the material indriyas is found expounded in Sivagnanabodham in Sutra VII, Adikarana III.

வெண்பா

"பன்னிறம் காட்டும் படிகம் போல் இந்திரியம்
தன்னிறமே காட்டும் தகை நினைந்து—பன்னிறத்துப்
பொய்ப்புலனே வேறுணர்ந்து பொய் பொய்யா மெய்கண்டான்
மெய்ப்பொருட்குத் தைவமாம் வேறு."

This stanza is paraphrased by Gordon Mathews, the latest English Translator of Sivagnanabodham (1948) as follows:

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"The soul is first aware of its phenomenal nature, which is to display as itself the organs with which it is associated, just as the phenomenal nature of the crystal is to display as itself the many colours with which it is associated. Then the soul, coming to realise that the various organs which constitute its phenomenal nature are different from it, just as it understands that the colours are different from the crystal, discovers its own essential nature in this rejection of the phenomenal nature as false. This causes the Absolute Spiritual Reality, different from the sense-organs which are non-real to be manifest in the soul; and thus the soul becomes the servant of that Absolute Spiritual Reality."

The same principle is found reinforced by Sivagnana Siddhiār (VIII. 37). J. M. Nallaswami Pillai has translated that stanza as follows:

"Knowing the nature of the soul to be like the mirror reflecting various colours and that it reflects in itself all the actions of the internal and external senses, and knowing that such reflections of the senses are no part of himself, and distinguishing his own real beautiful self by the Grace of God from the false colours of the senses, the seer of such truth will unite with the Lord and will never after leave Him, like the rushing waters of the river breaking its banks and reaching the ocean become one with it and can never more return."

Here is what Swetaswatara Upanishad also says regarding the soul. (Swet. II, 14 & 15.)

"As a metal disk or mirror tarnished by dust shines bright again after it has been cleansed, so is the one incarnate person satisfied and freed from grief, after he has seen the real nature of himself.

"And when by the real nature of himself, he sees as by a lamp, the real nature of the Brahman, then having known the unborn eternal God, who transcends all Tattwas, he is freed from all Pasa."

The Baghavat Gita also echoes the same idea (II, 38) "As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped up by the womb, so this soul is enveloped by its desire,"

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Again, mention is made of it in the Sānkya Aphorisms as follows:

"As in the case of the Hibiscus and the crystal there is not a tinge but a fancy there is such."

Lastly, the Yoga Sutras (I. 41) also proclaim this truth with singular clarity:

"In the case of one the transformations of whose mind have been annihilated, there is entire identity with and complete absorption in the cogniser, the cognition and the cognised as in the case of a clear gem (or crystal)."

What is still more remarkable is the extraordinary fact that the same theory of truth has found confirmation in more than one Western and Christian Theologian.

Here are the significant words of St. Paul: "We all, with face unveiled, reflecting as a mirror the glory of the Lord' are transformed into the same image from glory to glory even as from the Lord, the Spirit".

Professor Henry Drummund in his Address entitled "The Changed Life" which is but an elaboration and explanation of the text of St. Paul just now quoted by us, has the following remarks to make on this question:

"We all, reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better to over a little better still, from that to one still more complete, until by slow degrees the perfect image is obtained. Now the solution of the problem of sanctification is comprised into a sentence: Reflect the character of Christ and you will become like Christ".

But how is the poor character to be made better and better or the reflecting image clearer and clearer? It is by cleansing the mirror (that is the soul) and making it freer and freer from dirt and bringing it more and more in line with the effulgent light that this process of bettering the soul can be effected. And when the mirror is absolutely perfect and nearest, the light shines the brightest and so over-powers the

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mirror that the mirror becomes practically lost to the view and the glory and the light of the Lord alone are seen and felt.

Says Professor Drummund: "What you are conscious of, if the result be a true one is also the glory of the Lord. In looking at a mirror one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it".

Now these flaws referred to by the Professor are the colours of the Siddhantin who compares them to the body and organs of Maya. In union with the body, it is the body alone that is cognised and not the mirror-like soul. In union with God the glory and light alone are perceived and not the mirror-like soul. Hence the Professor declares: "All men are mirrors—that is the first law on which this formula of sanctification or corruption is based. One of the aptest descriptions of a human being is that he is a mirror".

St. Umāpathi Sivāchārya in his celebrated work called "Tiruvarutpayan" asks the question "Are there not objects in this world which become dark in darkness and light in light?" The answer is: The eye, the crystal, the mirror and Ākāsh are some of such substances. The eye loses its powers of sight in darkness and recovers it when there is light. So also do the mirrors and Akash become dark in the midst of darkness and luminous when surrounded by light. But the classical simile for a soul is the crystal.

Let us for example take a picture or a photo which is framed with a glass over it. As we observe it we fail to see the glass that is covering it. Why? Because the glass, when brought into conjunction with the many-coloured pictures or photo, loses its individuality but not its substance. When the picture is removed we see the glass alone. But when it is again brought in contact with the sunlight, we do not see the glass again but only the strong blaze of light dazzling our eyes. Dealing with this subject J. M. Nallaswami Pillai writes as follows: "Take the crystal by itself. It is pure and in a sense luminous but its purity and luminosity do not prevent its being covered by dirt or becoming dark in darkness. This is its nature. And this purity and luminosity have to be distinguished from the purity and luminosity

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of the blazing sunlight. Take a very large-sized pure diamond, the so-called Brilliant. Is this brilliance its own? If so, we must find it shining in utter darkness. But you will not be able to find it in darkness; it will be utterly lost. This brilliance is not its own and it is derived from the sunlight. This is the difference between man and God. We are the crystals and He is the light reflected in the crystal. How well is this (truth) brought out by St. Tirunavukarasar in his brilliant passage "வெண்பளிங்கின் உட்பதித்த சோதியானே" "O, Thou the Brilliance embedded in the pure white Crystal." Nay, not exactly so. "We are only shining from borrowed light from Thee". Whatever good is in man is all derived from God's light. In our Kevala condition, we are like the diamond buried in dirt and darkness. When brought to light it is still covered by dirt and the more and more we cleanse it by turning it on the diamond-cutter's lathe, the more and more we let light into it. This is our Sakala condition, where we are able to exercise our will and intelligence with the grace of the Lord. When the whole diamond is polished and rounded, the full blaze of light will shine on it and the diamond will be lost in the brilliance. This is the Suddha or Moksha condition. Bandha results when this dirt (of Maya) covers the soul, and Moksha when the dirt is removed. Nay, the latter condition is not the mere removal of the dirt alone. There is the flooding of light—Anubhuti, Sivānubhooti or Svanubogham. Thus this law of reflection is not only a mode of soul-culture but it also illustrates the nature of the soul on the one hand and exemplifies the doctrine of Advaitam on the other.

F. THE SHADĀDHVAN

The word Shadādvan is found in the Katha Upanishad and it is explained in the Vāyu Samhita as six Adhvans called Mantra, Pada, Varna, Bhuvana, Tattwa and Kala. There are 36 Tattwas in the Tatwādvan which are divisible into the 24 Ātma Tattwas of Prasna Upanishad (4.8) 7 Vidhyā Tattwas of Swetāswatara (I, 2) and 5 Siva Tattwas of the Brihadjābāla Upanishad. (See S.D. Vol. VIII. P. 107) Nilakanta Bashyam on the Brahma Sutras also comments in two places on the Shadadhvans as mentioned in the Kathōpanishad.

What are Adhvans? The term Adhvans can be translated into paths or roads and consequently the Shadadhvans are known

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as the 'six paths' or 'six roads'. What sort of roads are these Adhvans and what are their characteristics? The answer is they constitute the tissues of which the little world called Man or Microcosm and the large universe ealled Macrocosm are built. The Adhvans are thus the structural elements of the forms of the Lord's creation. In the miniature universe called Man, they make up, *par excellence*, that portion of his corporeal nature which absorbs all the effeets of his Karma Mala, the various samskāras and vasanas which he inherits from a beginningless past and which necessitates an endless round of births and deaths to enable him to fully reap the eonsequences of his deeds. This is one function of the Adhvans.

The other function is their use as instruments for his furtherence in the culture of his soul, in this probationary School of our visible universe. Therefore, the Shadadhvans are six strands of matter-made stuff which enter into the corporeal composition of man and they serve not only to register and in some cases take the colour of his Karmamala and even undergo a matamorphosis but also to render him aid when he strives after a life of purity and godliness. When the Adhvans are considered in relation to the Cosmos or the manifested Prapancha, they are to be taken as the roads along which Cosmic evolution has proceeded to bring about the salvation of the souls. Man is only the world in miniature in every respect and so what is true of the Adhvans in its macrocosmic aspect is also true of him in its lesser aspect.

St. Arulnandi Sivam describes in one of the stanzas of his Siddhiar that the Six Adhvans constitute the body of Siva. Nilakanta Sivāchārya also refers to them as Paths whose *ne plus ultra* is the Supreme God.

Hence it is true to say that within the term Shadadhvan the whole teaching of the Āgamānta, as revealed to us by the God-inspired 'Illuminati' is comprised. We get the best definition of the Adhvans but chiefly in their Cosmic aspect in the III Chapter of the Gnana Pada of the Suprabheda Agama. An equally graphic account on the same scale is to be found in the 13th Patala of the Mrigendra Agama, an Upāgama of the Magistral Kamikāgama. There is again a very useful chapter in the Sivamahāpurana which will repay careful perusal because of its balanced exposition of the

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theme, with equal regard to its Cosmic and human aspects. In the light of the treatment of the subject by the above-mentioned authorities, one may venture to define the Shadādhvans as "Six Conduction Paths" of matter in universe and in Man, along which the Light of the Father or the Holy Spirit works, to bring about the redemption of souls. Without a knowledge of the constitution of the channels Man can, in the opinion of the Shadādhva-Nirnaya chapter of the Vāyu-Samhita, have no Mukti. This is a grave enough statement which must make us view the question with awe and respect.

Of these six Advans known as Mantra, Pada, Varna, Bhuvana, Tattwa and Kala, the highest is the last mentioned Kalādhvan. It is the channel along which the Parā Sakti or the Holy Spirit operates in varying phases on the "Prodigal Son", through the Tattwādhvan, the true Road of Matter (whose different reaches are in specific relationship with those of the Kalādhvan). We may therefore render Kaladhvan as the 'Artery of the Holy Spirit.'

Then there is the Bhuvanādhvan. "the Chain of the World Systems or the Universes" consisting of 22 Macrocosmic Realms. The Road of Matter is related to the Chain of World Systems in a definite manner. That is to say, certain world systems are exclusively formed of certain Tattwas.

Next comes the Varnādhvan. The 'Path of Sounds' are related to the 'Systems of the Worlds', the music of the Spheres being the consequence of the evolution of the Bhuvanadhvan, which being only a reflect of the 'Imperishable' in its aspect of Nāda is called 'Varna' or 'Akshara'. The 51 Sounds which constitute the 'Varnadhvan' are in truth only variation of the eternal "Voice of Silence" the Pranava—the Word, which as the Christian Mystic St. John has said "was with God", in the beginning, and which was God" and which is ever to be heard in the Dahara-Pundarika of Man.

Then we come to the Padādhvan, the "Path of Words", which consists of 81 Words of mystic potency in Ātmōdharma and Ishwarāvāhana.

Last but not least comes the Mantrādhvam or the Path of Thought. Articulate and rational speech cannot long continue

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without thought and Mantra is nothing short of "thought thrice-distilled". It is the result of a process of intensely ruminating over Padas, which is the same as "thinking thought". A Special Order of Intelligences called Mantradevas or Mantreshwaras respond to such thought-vibrations and their relation to the Bhuvanadhipathis and other Adhistāna Devatas is very intimate and well-defined.

The Mantradhvan is the path along which the Turiya Pranava Yogins work and it takes them to the Bhoomika of Atmadarsana among the Dasakaryani on which plane also the true Dahara Upāsana begins. For the man that is anxious to enter at once on the path of Spiritual Culture without many of the hardships which are usually associated with it, the Mantradhvan is the easiest to pursue and the nearest to approach. Although the Mantradhvan is usually placed as the last of the Adhvans, it is really the Adhvan in which the Lord always loves to linger in the form of the Maha-mantra, or the Panchatshara as the authorities like Suprabhedā-gama, Vayu-Samhita and Sivagnana Siddhiar unanimously assert. It is placed lowest perhaps because it is nearest to us, if not next to us. Here is what Sivagnana Siddhiar says regarding the importance of this Mantrādhvan.

1. "If asked why it is that the Vedas speak of Mantras more especially as Siva's Body, it is because, of all the material causes of the universe, namely Bindu (Kundalini) Mohini (Asuddha Maya) and Mahat (Prakriti), the Bindu Body alone is the purest and is in union with Sivasakti.

2. And because this Mantra originates from this Pure Bindhu, and because it is at once caused and permeated by Parāsakti, and because it is the cause of man's progress and salvation, all the Vedas speak specially of the Mantras as Hara's Body". (Siddhiar. I: II: 57 & 58).

Besides this reason of its being the body of Siva, the Mantrā-dhvan has yet another reason for its being placed as the lowest. As we will see presently, the Nivritti-Kala of the Kaladhvan, the so-called Srishti Chakra inspires the Prithvitattwa of the Tattwā-dhvan, the lowest evolute of Mayamala or Paraprakriti. This Prithvic plane is the veritable theatre where the "first thrill" begins at the instance of our Heavenly Father, who rouses the souls from their dark inanity called Kevalāvastha, a condition which has been

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aptly compared to the existence of eyes in utter darkness around. The process of involution into Anavamala called by some mystics as 'Entanglement' is complete and the process of Evolution or 'disentanglement' now commences its momentous function. The Prithvic plane is thus a critical plane or the point of the parting of the ways, the Isthmus connecting the yawning abyss of Pravritti on the hand and the picturesque gallery of Nivritti on the other. The first shock of momentum towards Nivritti administered to the souls by the Mantreshwaras or Mantradevas, who are the servants of the Lord placed in charge of the earliest process of the reclamation of the souls to the Prithvic plane or Nivritti Kala; they act thus under the guidance of Brahma and his assistants. Now it will be clear to us why the Mantradhvan has been placed in the lowest rung of the ladder of Shadadhvans.

We can even go a step further and say that the Shadadhvans are the Cosmic "Conduction-Paths" by which the Sight of the Lord comes into touch with Matter and the souls revelling in corruption. 'Cosmic' here will cover the Andam and the Pindam, the universe and the Man. They also mark the lines of evolution along which 'Matter' has unfolded its potentialities for good or for bad under the guiding wisdom of the Divine Law. Again, they constitute a six-chambered nursury in which Karma of Man ripens or takes effect. If only we could remember these relations of the Shadadhvan with Pasu on the one hand and Pathi on the other, then the expressions like the following found in Agamas and Puranas will be very clear to us. "The Shadadhvans are the manifestations of Para Sakti;" "the Shadadhvans are the manifested Prapancha;" "the Saktitattwa pervades the Sāntyāteetha Kala" and so on.

The higher Adhvan always contains or pervades the lower one in a definite manner; all Adhvans stand, as stated in the Divyagamas, in the relation of Vyapaka-Vyapya. The relationship is that of Karana and Kariya in one sense. The most important position to note here is that the Bhuvanadhvan gives birth to Varnadhvan and contains and pervades it. In the Suprabheda Agama hints are dropped to visualise the conception implied in the statement that the "sounds" take their origin in clusters of Sidereal Systems called Universes. Suns and Planets make Sidereal Systems and Sidereal Systems constitute the universes. The Agamas say that "Sounds"

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come into manifestation in Bhuvanas and therefore the Bhuvanadhvan pervades and interpenetrates the Varnadhvan. At the same time, it should never be forgotten that the Varnadhvan viewed from the standpoint of Life, rises from the Bindhu, the Fertilised Ovam of this Prapancha. It follows the birth of the Four Vāks namely the Sookshma, the Pasyanti, the Madhyama and the Vaikari. Therefore we may be permitted to use the figure of speech and say that the Varnadhvan has Vaikari Vak for its father and Bhuvanadhvan for its mother. In other words, Varnadhvan is the product formed by the combination of two strands of Matter, one subtle and the other gross.

In this context, let us also note another important point. That is, that the relation among Kaladhvan, Tattwadhvan and Bhuvanadhvan *inter se* is quite in parallel with the relation among Varnadhvan, Padadhvan and Mantradvan *inter se*. In the first series commencing with Kaladhvan, the apparently amorphous "Root of Matter" develops into forms of exquisite symmetry and grandeur and in the second series beginning with Varnadhvan, the "Elementary Notes" of the Celestial Music crystallise into form-attracting "Thoughts" which comprise the great Mystic Formulas and Sacred Scriptures born of divine inspiration. The parallelism thus works in perfect cohesion; Kaladhvan and Varnadhvan; Tattwadhvan and Padadhvan and finally Bhuvanadhvan and Mantradhvan, respectively.

The Agamantic Seers have divided these six Adhvans into two groups of three in each. One is called Sabdhādhvans comprising of Mantra, Pada and Varna and the other group is called Arthādhvans consisting of Bhuvana, Tattwa and Kala. This arrangement of the Adhvans is made from the standpoint of Involution or திரோதம். The terms Sabdha and Artha are used here in the technical sense given to them by Mystics as when they speak of Sabdha, Artha, Gnana of the Yogāruda in his Samyama avasara. When the advancing soul has transcended the Arthadhvans, it attains Gnana, the Sivagnana and then the 'Motor of Maha Maya' is directly seen and understood by him.

The Agamanta again classifies Shadadhvans into two other groups, the Suddhadhvans and the Asuddhadhvans respectively. The *ne plus ultra* of the Suddhadhvans is Parasakti and that of the

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Asuddhādhvans is Māya or Mahā Maya. This classification is based on the Suddha and Asuddha grouping of all the three kinds of Atma Tattwas, Vidhyā Tattwas and Siva Tattwas of the Tattwadhvan, with which the other five Advans are intimately bound up. And this close relation between them has much to do with the sacramental rite known as Adhva Suddhi or Adwasō-dhana, an Anga of the Deeksha prescribed by Sutra VIII of Sivagna-nabodham for the souls fit for Gnana.

At the last stage of the Madhya Jagrāvastha or the Jagra-Jagra the soul gets to understand the true Swaroopa of the Shadādhvans. St. Tirumoolar sings:

1. "நாடிய மண்டலம் மூன்றும் நலம் தெரிந்து
ஓடும் அவரோ டுள் இருபத் தஞ்சும்
கூடுவர் கூடிக் குறிவழியே சென்று
தேடிய பின்னர் திகைத்திருந்தார்களே."

2. "சாக்கிர சாக்கிர மாக்கித் தலையாக்கி
ஆக்கிய தூல மளவாக்கி யதீதத்துத்
தாக்கிய அன்பான் தாண்டவம் சார்ந்தது
தேக்கும் சிவமாதல் ஐந்தும் சிவாயமே:"

St. Tirumoolar refers to the three Mandalas in his first stanza just quoted by us. A few words about these and the Six Ādhāras which constitute their basis will enable us to have another method, though a very complicated and difficult method of tasting divine bliss. This method comes under the system of Yoga. The Yoga adopted by the soul to enjoy the eternal bliss through the Kundalini passing through the six centres in one's body is called Ādhāra Yoga. To be firmly established in the Chaitanya, losing all separateness like subject and object is the highest Yoga—Gnana Yoga.

There are two ways of achieving freedom open to a soul. One way is through melting love for God whose very name should wring out tears of joy in us. The second way is the more difficult way of concentration.

In the human body there are said to be six nerve centres or plexuses in the Spinal Column called Adharas by the Masters of mighty Yoga. These six centres are store-houses of energy,

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the seats, supports and pedestals of certain gods or the Functionaries of Lord Siva. About the lower end of the Spinal Column is the sacred plexus which is triangular in form called Moolādhāra and which is the basic pedestal and Seat of Pranava or Vigneshwara. Between this region and navel is situate the Swādishtana which is square in its form and which is the Seat of Brahma. The third centre is in the naval regions and its name is Manipooraka which is of the crescent form and wherein Vishnu resides. The fourth is in the region of the heart. Its name is Anāhata which resides in the heart and which is triangular in form as well as the Seat of Rudra. The region of the throat is the fifth centre called Visuddhi and it is the basis of existenee for Maheshwara. The sixth and the last centre is called Āgnā which lies between the brows and which is presided over by Sadasiva. Along either side of the Spinal Column run the nerve-currents of Ida and Pingala through which Prāna acts. In the centre is a hollow canal called Sushumna which is closed at the bottom.

Now the three Mandalas referred to by St. Tirumoolar are the Chandra Mandala, Āditya Mandala and the Agni Mandala. The lowest is the Agni Mandala, the plane of the Auroral Sheen, the plane which rises to the view when the soul reaches the Pratishtā Kala. Agni Mandala is connected with the first three or the lowest three centres of spiritual energy in the human body, called respectively Mooladhara, Swādishtāna and Manipooraka.

The Aditya Mandala, the Plane of Solar Glory is intimately related to the Vidhyākala or Samhara Chakra and it is connected with the subtle spiritual centres called Anāhata and Visuddhi.

The Chandra Mandala the highest and the best of the three which is the Plane of Nectorine Sight of God is related to the Santiyateetakala and the Anugraha Chakra and is corresponding to the spiritual centres of Agna and Sahasrāra. The visions of these Mandalas are easily available for the soul wrapt in spiritual communion as they rise with the ' Serpent Fire ' the Kundalini along the path of Sushumna. These experiences are possible for sôuls which, from the standpoint of Avasthas, are in Nirmala-Jāgra Avastha. This explanation gives us a picture of the three Mandalas and six centres *vis a vis* the Soul's Avasthas as well as the Pancha-Kalas. But it is a bit too hard a pill to swallow or digest, I am afraid.

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Now, as a preliminary step the mind is trained to concentrate on the forms of deities in the six centres mentioned here. When this experiment proves successful, the Prāna is checked and concentrated on the basic pedestal. The energy that lies coiled up like a snake, the Kundalini-Nadam is roused up and forced to push up its way through the Sushumna canal touching the different centres on its upward progress. When at last it reaches the Brahmarandra or the Chandra Mandala mentioned a while ago, where there is the Thousand-petalled Lotus, Prana and Nada blend together and the soul becomes lost in Chitākāsha.

This method of Ādhāra Yoga has been considered by us not only because St. Tirumoolar has made a reference to the Chandra Mandala. St. Arulnandi Sivacharya also has made a specific reference to this Yoga in his Siddhiar in VIII Sutra, II Adikarana, Stanza 21. We may conclude this question with just noticing that stanza.

"In Saha Marga, one has to control one's senses, stop and regulate one's breathings and explore the secrets of the Six Adharas and know their respective deities. And then after passing beyond the Adharas into the Brahmarandra, one must cause the Thousand-petalled Lotus therein to blow and then melting the Chandra mandala at the tip of the lotus petals through one's Moolāgni one must make the Amrita or the Rare Ambrosia thus caused spread itself in and saturate one's whole body and delight in the Perfect Jyoti therein. This Yoga yields to the Yogin, Siva Sārupam.

In the Siddhantic metaphysics as also in some other systems the various stages of consciousness called Avasthas are recognised and recounted. There are three Kāranāvasthas, causative or radical states, each one of which begets, in its turn, a Kārya Avastha, as a cause begets an effect. Each of these three Kārya Avasthas is again divided into five Avasthas. Hence the total number of Avasthas is eighteen the primaries and the secondaries included.

*The Karana Kevalavastha is the original state of the soul in the pre-cosmic condition of the world, wrapped up in Anavamala. The Karana Sakala Avastha means the embodied state of the soul when it is on the wheel of Samsara and when the evolutes of Maya

* See pages 89 to 93 for more details.

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help it to work out its Karma. The Suddha Avastha is that glorious condition of enlightenment and enjoyment of the 'Bhuma' of the Chāndōgya Upanishad.

Now, among the three respective Karya Avasthas, the Karya Kevala Avastha consists of the five 'Descending States' namely Jagra, Swapna, Sushupti, Turiya and Turiyāteeta. This is sometimes called Ateetakevala.

Similarly, Sakalāvastha begets the five Karya Avasthas called "Ascending States", phases of the so-called Madhyāvastha called Jagra-Turiyateeta, Jagra-Turiya, Jagra-Sushupti, Jagra-Swapna and Jagra-Jagra.

The Suddhavastha begets its five Karya Suddhavasthas, or five pure states which are also called phases of the Nirmala Avastha or sinless condition. They are Nirmala Jagra, Nirmala Swapna, Nirmala Sushupti, Nirmala Turiya and Nirmala Turiyateeta respectively.

Now the point that we have to consider here is that the Jagra-Jagra state to which St. Tirumoolar refers in his second stanza quoted above is the fifth or the highest state of the Madhyāvastha. St. Tirumoolar refers to this to indicate that those who are still at the Jagra-Jagra Awastha will perceive only the 36 Tattwas. The 24 Ātma Tattwas when combined with the 7 Vidhya and 5 Siva Tattwas considered as one Tattwa become the 25 Tattwas referred to by Tirumoolar. It is only when the souls attain to the Nirmala Jagra avastha that they will be able to perceive the Six Adhvans. At the same time the Chameleon-like Sthula Prakriti with its blandishments of Gunatrayas completely recedes from their gaze.

The most important of all these considerations is the truth that the series of 'Psychoses' or Ten Spiritual Conquests by the soul otherwise known as Dasakāryāni are said to take place regarding a soul only in these five Nirmala Avasthas. Again, what is still more important is the truth that the Adhva Sodhana or Adhva Suddhi is the chief preparatory sacrament which secures to the soul, in the fulness of time the Ten Spiritual Triumphs called Dasakaryani.

Before we take up for consideration the question of Adhvasodhana, let us briefly refer to the way in which the above-discussed

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Six Adhvans involve into one another. At the end of every Cosmic Involution, which is called Pralaya, the latest or the last in Evolution resolves itself into the later, into the late and so on. This Involution of one into another may be compared to the telescope which, after its use, is being pressed back into its case. So, all the the Adhvans undergo their disintegration or dissolution in an order that is the reverse of their evolution, till they are so to say lost in the Bindu or Paraprakriti or Kundalani. From Bindu, they go into Nādam, from there into Parāsakti and finally they rest in Sivam. This sort of involution of Adhvans into Sivam takes place both in the macrocosmic world and the microcosmic world or Man. This point also deserves our very special attention.

G. DEEKSHA AND ADHVASODHANA

The Saiva Siddhanta metaphysics recognises three orders of Souls namely, Vignanakalars, Pralayakalars and Sakalars. Vignanakalars have only one mala—Anavamala, for the removal of which they are given Suddha Maya bodies and residence in Suddhavidhya Tattwa and when they become ripe enough God bides within their souls and gives them the Gnana for release or Moksha. The souls of the second order are called Pralayakalars whose possession of two malas namely Anava and Karma malas requires for their salvation the bodies and organs made of Asuddha Maya and habitation in Asuddha Maya Tattwa. God imparts instruction to them by appearing before them in His divine form. Last come the Sakalars who enjoy the full complement of the Mala-traya called Anava, Karma and Maya. Tanu, Karana, Bhuvana and Bogha made out of Prakriti Maya and an untold number of lives on this earth are necessary to redeem them from their bondage. At the proper time in their lives when such Sakala souls rise up with repentance to return to their Father, like the Prodigal Son in the Bible, God embraces them and redeems them from bondage to the malas and the sense-organs and puts them on the highway to Sivasayujya. In this scheme of redemption adopted by God, Deeksha or initiation into holy life plays a very vital part. Let us therefore consider these various Deekshas and their connection with Adhvasodhana.

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Deekshas

These Deekshas are of seven kinds: (1) Nayana Deeksha or occular instruction, (2) Sparsa Deeksha or tactile instruction, (3) Vāchaka Deeksha or Oral instruction, (4) Shastra Deeksha or Scriptural instruction, (5) Mānasa-Deeksha or mental instruction, (6) Yoga Deeksha or instruction through occult powers, and (7) Hotri Deeksha or detailed formal initiation with the help of rites and homa etc.

This Hotri-Deeksha is again of two varieties namely (1) Kriya Hotri Deeksha meaning Deeksha by means of homa, sacred fire and exoteric symbols and (2) Gnana Hotri meaning Deeksha by illumination or spiritual initiation which takes the soul above symbolic teaching.

Of the above-mentioned seven kinds of Deeksha the first six are imparted to the fully-ripe souls alone while the seventh Deeksha which consists of two varieties is reserved for those who are not yet qualified sufficiently to receive the Lord's Grace.

A leading feature of the Hotri Deeksha is instruction by means of symbological diagrams and figures of a mystic import usually drawn on the sand or on the ground and homa oblations. The Kriya Hotri, the ceremony of acts and forms embracing the sacraments of the "initiation" and "confirmation" of the disciple becomes the Samaya and Visesha Deekshas respectively. In the Samaya Deeksha which is appropriate to the first stage of religious life the Charya Marga, the use of mantras plays a prominent part. In the Visesha Deeksha which corresponds to the second and third stages of religious life called Kriya and Yoga, Sivapooja and Yoga come to play a prominent part in all their phases of mystic symbology.

Gnana Hotri the only truly spiritual sacrament that is open to the Apakuva or unripe souls of the Sakala State is an intensely spiritual ceremony, though it is conducted with all the aids of objective mystic symbology. Gnana Hotri, also called the Nirvana Deeksha corresponds to the final stage of religious life the Gnana Marga, the stage of Samayak-Darsanam or illumination. This last sacrament helps first to release the soul from the influence of the Shadadhvans which contain the accumulated Karma and

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other malas and next to unite it to the hallowing presence of Lord Siva. The Nirvāna Deeksha consists of instruction respecting the Adhvans, their purification which is technically known as Adhvasodhana and the extrication and release of the soul from their enslaving grip.

The Adhvasodhana is a very elaborate ceremony in the course of which the disciple is made, in consonance with the mystic symbology of the Kriyapada Deekshas, to transcend step by step the Shadadhvans by offering each one of them and finally the soul of the disciple itself as a sacrifice unto the Lord. The Adhvasodhana is connected in some instance with another ceremony called Nādi Nyasa, the import of which is to inculcate in the mind of the disciple the idea, that after the 'crucifixion of the old Adam' the soul has become the tabernacle of God for all time. In the Nayana Deeksha also the Adhvasodhana is a main feature but the sacrament being of a higher order, the way in which the Malas that have eaten into the Adhvans are removed by the Guru is more spiritual and symbolic.

The net result of the Adhvasodhana is the fitness of the soul to embark upon the Ten Conquests or Achievements while it reaches the Nirmalāvastha stage of ripeness. The Supreme Gnana that is generated by the Adhvasodhana is the immediate cause of the Dasakāryāni. As a result of this Gnana the Ākāmya Karma and Anavamala of the soul disappear, while as a direct and immediate consequence of the Advasodhana the accumulated load of Sanchita Karma that had been lying heavy in the Shadadvans has been completely wiped off and annihilated. Hence the very high place assigned to Advasodhana and Deekshas in the Scheme of Salvation of the Siddhantic School.

H. PANCHA KALAS

A discussion of the Shadadhvans inevitably leads to a consideration of the Panchakalas, as a necessary corollory. As we have already seen the first five Adhvans beginning from Varnādwan and ending with Tattwādwan involve each one in its succeeding Adhvan until at last all of them get merged into the Kaladhvan. This Kaladhvan is of five parts called Nivritti, Pratishta, Vidhya, Sānti and Sāntiāteeta Kalas.

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These five Kalas constituting the Kalādhvan mark respectively the five stages by which the soul rises to the full stature of its purity or the five graduated ways by which the Lord takes it by hand, step by step, to the Mansion prepared by him in "Heaven" into which the "thieves of corruption" cannot 'steal' or break through. The soul is first quickened by necessity, then there is the free-will for the easy play of which in the soul's sphere of action, as much latitude is allowed as may be consistent with the operation of its Karmamala. Then comes the turn of illumination or gnosis which is concurrent with the chastisement begotten, again, of necessity. Then takes place the soul's disentanglement from the snares of corruption leading to "the Peace that passeth understanding". Lastly, the soul enjoys the indescribable bliss of the Lord's fellowship, "the bliss that passeth peace", the bliss that begins at the Sāntiyātеeta level and increases without limit as the soul progresses in its infinite path of Light and Love, making fresher and newer conquests.

Let us see in some detail the five stages of the five Kalas through which, as pointed out just now, the soul passes from darkness to Perfect Light and from bondage to the best freedom. The method which Siva adopts to reclaim His fallen children and quicken them out of their dark slumber in their Kevalavastha is known as the Panchakala or the Five Modes by which the Light of the Lord descends into Matter. These five Kalas are nothing more than five Vortices of Divine Energy that steadily direct the redemption of man. Viewed with reference to man the Panchakalas may be described as organised tissues of Matter developed from the Kutila or Suddha Maya, that is Maya free from the Anava Mala, which tissues hold within their ample folds all the corporeal elements of the human soul, and they adhere to the soul during its entire course of spiritual culture and regeneration from its Bandha to its Mukti. The Kaladhvan embraces not only the five other Adhvans but also the other parts of the soul's complicated physical form, not usually included in the Shadadhvans. It is usual to distribute or marshal all the corporeal elements of the human system under the different heads of the Panchakala and the content of each of such Kala is important to the Yogin in his meditations as the grouping under the different Kalas determines the order in which he should proceed to attain his Sabdhārtha Gnana

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of a class of particulars at a time. The rationale behind the working of the Panchakalas will amply disclose the love of the Lord for His fallen children. The Panchakalas are also known as the "Artery of Divine Life" "The Path of the Lord's Presence", and "the Modes of Mahadeva's Redemption of souls". The Taittiriya Āranyaka sings with singular majesty : "The mighty Pentagonal Wheel revolves". It will, of course, keep on revolving until God Siva directs its cessation.

Another point of importance to be borne in mind in this connection is the fact that these five Kalas' operations are also spoken of as the Panchakrityas of the Chit-Sakti. It is therefore the same series of functions which constitute at once the Krityas of the Chit-Sakti and the Kalas of Lord Siva. It is all a question of points of view. But the results are the same, so far as the souls are concerned.

When the Lord for the first time gives a quickening impulse to the soul in the stupefying sleep in Kevalavastha, it means nothing more than rendering actual the possibilities of the soul by putting it into touch with the lowest rungs of the Tattwadhvan, 'the Road of Matter'. The Karanas or Tanu, Karana, Bhuvana and Bogha formed out of the Maya, constitute the soul's armoury, in its path of salvation, the path of return to the Lord under the aegis of His boundless Grace. Thus the Lord places the soul on its upward path in order to lift it up from the "inane abyss" and here it goes forth into the "groove of gradual unfolding". The Archangel of the Lord who presides over this "Srishti-Chakra" or the "Wheel of Creation" is Brahma in and through whom Lord Siva operates. Creation, in Shiddhantic sense means only rendering visible what was till now invisible. Now, the soul has undergone the Nivritti Kala or Srishti of the Pancha Kritya and its presiding deity is Brahma. This is the first stage in its pilgrimage to Perfection from its abyss of Anava Kevala.

The next Vortex of Divine Energy is called Pratishta which word literally means 'establishment'. The Pratishta Kala of the Lord establishes the souls longer along this stage constituted by the Tattwas from Ap to Sthulaprakriti. That is to say, God sustains the souls for a longer period while they are given the vestments or instruments made out of these evolutes of

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Maya, till they learn from alternations of ephemeral joys and intolerable woes that such effects constitute the unavoidable concomittant of their wedlock with flesh. The Karanas made out of Maya Mala are meant by the Lord to be used as so many surgical instruments for the removal of the cataract of Anavamala in the eyes of the souls. As a very distinguished Agamantic Scholar has so picturesquely described it, "to wake up the souls out of the anaesthesia of the Kevalavastha, the Maya Mala gives the former a bewitching 'kiss' but with that 'kiss' the decaying function of the Maya Mala has commenced and ceased; and as a further and more important step, the "Chimney-sweeper" side of its work begins for the ripe souls". He continues the analogy a little more and observes: "But unripe souls make love to the scavenger-maid and dignify her to the position of a help-mate, the result of it all being that she chucks the broom, the badge of her appointed duty on one side and becomes their inseparable and 'masterful mistress' on the other."

But when, after their trials and tribulations, the souls are forced to use the God-given instruments of Karanas, the Lord is only too ready to assist them in the successful operation of removing the cataract in the souls' eyes, since He is the real Vaidya-Natha the divine Surgeon-General. Then, simultaneously with the removal of the cataract from the souls' eyes the Lord, in his grace, allows the Divine Light of Gnāna to beat on them. The moment the soul has undergone 'Crucifixion' which is only another name for the "Death of Corruption", the Pratishta Kala becomes Sankalpa Nivritti-Pratishta, which is its appointed function and it also becomes the milestone of the Kaladhvan, where the soul is established, confirmed and well-grounded in its disentanglement from its erstwhile Sankalpa or "enmeshment of ungodliness". This Pratishtākala is known in exoteric symbology as the Wheel of Sustentation in so far as the Lord has permitted the soul to play with passions as long as it required to get exhausted and enlightened by sheer ennui or surfeit and also in so far as He has imparted stability and permanence to the soul in its freedom from Sankalpa and thus made its spritual emancipation enduring to the last. This Pratishtakala is known as the act of Stiti in Panchakritya and Maha Vishnu is its Presiding Deity.

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The next or third Kala is called "Vidhya" or Wisdom, in view of the fact that the soul gets real 'glimpses' of the 'face of God' when functioning in vehicles made out of the Tattwas over which this Vidhyā Kala has sway, that is from the Purusha Tattwa to Asuddha Maya Tattwa. The Lord works out the regeneration of the soul on this plane, by allowing His Light to shine by degrees in its Puriashtaka, the High-walled tabernacle of the human body which becomes the Temple of God as soon as it is purified and consecrated by him. The Lord now plays or operates on the plane of Samhāra, the chastising destruction of sin. As a Judaic Seer has aptly described, our Lord is a Consuming Fire. And this Fire is unquenchable in His Samhara of sins. The manifestations of the grosser and lower egoity, the Jiva-Ahankara are burnt to ashes in a fierce and furious conflagration and the gates of the Kingdom of God are flung open. Herein takes place the finding of the 'Son', the 'Anointed', the 'Christ' or the Atmōddhārana or the Atmadarsana of the Dasakāryāni. The Archangel Who is in charge of this Samhara-Chakra, the Wheel of Chatising Purification is no other than Rudra in whom the will of the Lord works with unerring precision and exactitude. This Rudra it is, who is called the 'Lord of the Burning Ground' who burns up all the beggarly elements of corruption that veil the eyes of wailing souls. The Regeneration which Rudra inaugurates is rather hard to bear, even for mature souls on account of the untold harshness of the calamities of the objective world which in the shape of tears and tribulations visit them off and on with a view to fully extricate them from their entanglements of corruption. Speaking of such trials only St. Paul speaks as follows: "For, whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for, what son is he whom the Father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons." As St. Simeon of the Stylites exclaims with poignant truth:

> "Pain heaped ten-hundred fold to this were still
> Less burthen, by ten hundred fold, to bear,
> Then were these lead-like tons of sin, that crushed
> My spirit flat before Thee". —*Tennyson.*

The great object lessson set therefore for us by the Lord, is to look on the process of Malaparipaka, the ripening of the abscess of

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corruption for a clean and deep plunge of the divine Surgeon's dazzling lancet, with a feeling of positive joy, in thrilling expectancy of the beatific vision and of His Loving Fellowship. The Lord's exceeding kindness or solicitude for the welfare of His Children will be appreciated at its full worth only when the painful surgical operation is finished. He is indeed the expert Obstetrician who attends on the soul wide-awake, in its prolonged "travail" to beget the "Christ" in itself.

The Vidhyākala is so-called because, in the case of ripe souls, it leads to the dawn of illumination. The Archangel Rudra presides over it. In the Panchakritya this Vidhyakala stage is known as "Samhāra" because the evil tendencies and endless malas are destroyed.

Then we come to the fourth stage of the Lord's activity called Sāntikala, operating on the Tattwas ranging from the Suddha Vidhya to Sādhākya Tattwas. It is so-called because, when the soul has attained to this phase of its spiritual progress, the Lord blesses it with 'Sānti' or sanctification, the 'anointment' of the Christian Mystics, the "Peace that passeth Understanding". In this stage, egoity has been left behind, and the "Parama-Ahankara" of the Lord, the real Ahampadārtha, to use the words of Nilakanta Sivāchārya, lights up the limpid depths of the soul. Nay, the blossom of God Siva has blown in the soul's garden scattering its sweet fragrance in it, as St. Tirumoolar rapturously sings in rhyme.

The Sāntikala is known in the scheme of Panchakritya as Tirōbhava. Tirōbhava Chakra is the exoteric symbol—the sphere or condition of 'unrobing' and disappearance. The word 'Tirobhava' refers to the almost complete dropping off or falling away of all the "scales" that had beclouded the eyes of the soul till a little while ago. Now supervenes tranquillity and there is a Santi for all Vikalpagnana. The souls established in the Santikala, are by the illumination obtained at Vidhyakala level, freed from the control of any lingering Sankalpa in the form of Vikalpagnana and endowed with "Sanctification" or Peace. The Archangel through whom the Lord works on this plane of fairly full Light is known as Maheshwara.

Lastly, we come to the Sāntiyāteetakala which embraces *inter alia*, the Anavamala alone among the malas and in which the

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Lord is seen face to face, as He shines there in His true nature and stature. The souls are now completely freed of their Maya Mala and Karma Mala. When they have reached this stage, the souls become Sāntiyāteeta or super-peaceful. That is, they enjoy a condition which transcends 'Santi' the bliss of which it is not possible to describe in language of phenomenal intellectualism. The Lord's mode of manifestation in this Kala takes place through the Anugraha-Chakra, the Phase of Grace, the sphere of boundless compassion and Love. This is also identical with the act of Anugraha in the Chit Sakti's Panchakritya. The souls bathe here in the sea of Life, Light and Love, since they have attained their Sampoornadasha, the condition of their Fill of Bliss. This stage corresponds to the Nirmala Turiya of the Eighteen Avasthas of the soul we have already seen. It also corresponds to that indescribable and subtle *inter regnum* between the two steps of Ātma Suddhi on the one hand and Sivaroopa on the other in the Scheme of Dasakāryāni or Ten Spiritual Conquests of the soul.

Though it may not be quite indispensable to mention here, yet I may be permitted to refer to the fact that this Santiateetakala corresponds also to the two states of Sukhaswarupa and Sukāteeta of the Thirty Kāryas mentioned in the Siddhantic work called "Tattuvaprakasa" (தத்துவப்பிரகாசம்) as well as to the two states of Suddhavastha and the Sukharupa of the Thirty Karyas explained in another work entitled "Tugal Aru bōdha" (துகளறு போதம்).

It may be mentioned in passing that there are higher states of Peace and Bliss over which the Santiyāteeta Kala has its sway but I have neither the capacity nor the time to explain them here. "In my Father's House are many Mansions". The Lord Himself presides over this Kala for it is His own Light that works out in absolute perfection His dispensation on this Santiyateeta plane, untrammelled by 'Matter' of any form or degree exeept for the fast-perishing Anavamala.

Beyond the Santiyateeta Kala lies the Shadadhvana Param, the mighty and magnificent Kailāsh, the Silver-Hill of the Agamic Mystics on which sits enthroned the 'God of Gods', with Nandikeshwara, His Lord Chamberlain standing as a sentinel at the gates of the Mount.

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The Santiyateeta level is in time transcended and the soul is plunged in a sea of dazzling glory and it has fully entered the innermost Mansion of our Father's House, the very Sanctum Sanctorum of our Father. And how can we describe the eternal joy and endless bliss of that Satchitānanda? Can words ever picture that state?

J. DASA KARYANI

The words Dasa Kāryāni literally mean Ten Effects or Ten Spiritual Achievements. They really mean the Ten Spiritual Conquests or the Ten Steps or stages in the process of Soul-Culture. Although this method or mode of soul-culture is a part of Agamāntic metaphysics, yet the Upanishads are no strangers to this. The Svetaswatara Upanishad says:

"As a metal disk (mirror) tarnished by dust shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief after he has seen the real nature of his Atma". (II. 14).

This stanza undoubtedly deals with the Atma Rupam and Atma Darsanam aspects of Dasakaryani.

Again, the same Upanishad continues: (II. 15)

"And when by the real nature of his Atma, he sees as by a lamp the real nature of Brahman, then having known the unborn Eternal Deva Who is byond all Tattwas, he is freed from all Pasa."

This stanza deals with the other aspect of Siva Roopam, Siva Darsanam and Siva Yogam of Dasakaryani.

But the elaboration of these germs of Dasakaryāni is contained in a number of Sanskrit works which still remain inaccessible to us. These ten steps are entirely psychological and spiritual. They are also too abstruse and subtle to be easily understood, much less practised by any average religious pupil, even with the aid of spiritual instructors and guides.

The Ten Steps or to call them by their well-known technical name the Dasakaryani are:

(1) Tattwa Rupam, (2) Tattwa Darsanam, (3) Tattwa Suddhi, (4) Atma Rupam, (5) Atma Darsanam, (6) Atma Suddhi, (7) Siva Rupam, (8) Siva Darsanam, (9) Siva Yogam and (10) Siva Bogham.

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These are the various stages in the inner progress of the soul culminating at last in the face-to-face Fellowship with God. These Ten Spiritual Experiences, which according to one set of Gnanis are further resolvable into Thirty Steps or stages, occur to the soul only during its five Amala or Nirmalāvasthas; but the *ne plus ultra* of the Spiritual Pilgrimage is the Bhuma or the Sāyujya Siva Bogha so much glorified in the Chandogya Upanishad. "What is Bhuma (infinity) that is Endless Bliss?". "Where the Self does not see any other thing, does not hear any other thing, does not cognise any other thing—that is Bhuma".

The experiences or achievements called Dasakaryani appertain to the five states or avasthas of the soul, detailed in some of the Agamas. These avasthas wherein the Dasakaryani take place are the five Suddha Avasthas of Jāgra, Swapna, Sushupti, Turiya and Turiyateeta.

As Dr. V. V. Ramanan says these conditions of the soul are mentioned also in a Tamil classic called Iraiyanār Ahaporul, under the headings of Kurinji, Pālai, Mullai, Marudam and Neidal.

These Dasakaryani of the Siddhantic School, which are achieved by the soul only during the five states of the Suddhavastha include the twelve Karyas beginning with the Panchabhutādhikkarana and ending with the Chaitanya-Darsana as well as the eighteen Karyas beginning with the Gnana-Darsana and ending with Paramānanda-rasa. Hence they are equivalent to the thirty spiritual triumphs mentioned by some other Gnanis.

St. Tirumoolar has treated this subject of Dasakaryani in his Siddhantic Classic called Tirumandiram. Sivagnana Vallalār is yet another writer who has dealt with this topic. Kumāra Devar has developed a separate system entitled "Vedanta Dasa Karya". to distinguish it from this Siddhantic Dasakaryani.

Now, the following two stanzas in Tirumandiram treat of the steps of the Dasakaryani:

1. "சித்தர் சிவலோகம் இங்கே தெரிசித்தோர்
சத்தமும் சத்தமுடிவும் தம்முட் கொண்டோர்
நித்தர் நிமலர் நிராமயர் நீள்பர
முத்தர் முத்தி முதல்முப்பத் தாறே."

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2. "மூப்பதும் ஆறும் படிமுத்தி ஏணியாய்
ஓப்பிலா ஆனந்தத் துள்ளொளி புக்குச்
செப்பவரிய சிவம்கண்டு தாம் தெளிந்(து)
அப்பரிசாக அமர்ந்திருந் தாரே."

St. Tirumoolar here gives expression to the greatest of truths in Soul-Culture which is within the actual experience of those who rest in God. Such souls are said to "swallow up" (உட்கொண்.டோர்) or extinguish or eliminate the operations of corruptions in the thirty-six Tattwas or "rudiments", beginning with the grossest evolute of Matter called சத்தமுடிவு or Prithvi and ending with the finest or subtlest evolute called சத்தம் or Nada. The above-quoted stanzas, therefore, say that those souls which have transcended the 36 tattwas or Maya and seen God Who is Bliss and Who is Tattwā-teeta will bide in Him for ever as Sivam Himself. This reminds us of the degrees of illumination or sanctification known as knowing God, Seeing God, Resting in God and walking with God.

The Dasa Karyani form part of the Gnana Pada of the Saiva Agamas and hence they are also comprised within the expression Agamantam. Consequently, they stand revealed only to the duly initiated in the Mysteries of the Spirit, who are thereafter recognised as the proper heirs to the Kingdom of God. St. Umapathi Sivacharya's "உண்மை நெறி விளக்கம்" or *Light on the True Path* is perhaps the only standard work in Tamil dealing with this subject.

1. Tattwa Rupam

The first change that comes over the soul is known as Tattwa Rupam which means the apperception of the "form" or actual constitution of Tattwas. The grossest evolutes of Matter or the most obscuring veils of the soul are called the Atma Tattwas which are twenty-four in number. Therefore, the first step in the unravelling of the 'Mystery of the Flesh' and of the soul's bondage to it is the Tattwarupa of Dasa Karyani. When this stage is attained the soul is able to look behind the glamour of the Atma Tattwas, right into the causes of the tides known as the Gunas and understand the genuine Swarupa of the Tattwa Parināma. The first stanza of Umapathi Sivam's work called *Light of Truth* cryptically describes this Tattwa Rupam as perceiving the form of each of the 36 Tattwas from Prithvi to Nadam in its true perspective. We must

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realise that they are the fetters of the soul and that they have at the same time a limited function to perform in the polity of Soul-Culture.

2. Tattwa Darsanam

The second conquest is called Tattwa Darsanam. It is defined as realising that the 36 Tattwas whose real nature has been seen in the proper perspective are but jadas and unintelligent evolutes which have been wrongly indentified with one's self.

3. Tattwa Suddhi

The third step is what is called Tattwa Suddhi. The soul which has, as shown above, both seen the Tattwas and realised their undesirable nature, must now altogether sunder its association with them and extricate itself from their smothering embrace with the help of God's Grace.

Then we come to the second Part of Dasakaryani—that which deals with the soul or Atma. This part is divisible into Atma, Rupam, Atma Darsanam and Atma Suddhi.

4. Atma Rupam

Atma Rupam means the realisation of the truth that the soul's own swarupa is nothing but Atma-Gnana. Umapathi Sivam defines it as perceiving one's self as a knowing or Intelligent being, having already rid oneself of the darkness of the Malas.

5. Atma Darsanam

Atma Darsanam is defined as standing or abiding in silence with a firm conviction that one has no self-will or agency of one's own. One must stand still, without thought of one's own Ichcha or Kriya.

6. Atma Suddhi

Atma Suddhi is a critical stage. Before one's soul takes a plunge into the Supreme, simultaneously with its complete detachment from the Tattwas, just for a moment and not more than a moment one will be able to have the darsana of one's soul. Immediately after this Atma Darsana the soul will get identified itself with Sivam, since it has realised that both in Bandha and Mukti states alike it has no agency of its own and has consequently surrendered itself unto God.

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Lastly, we have to consider the four stages of the soul's establishment in Sivam known as Siva Rupam, Siva Darsanam, Siva Yogam and Siva Bogham.

7. Siva Rupam

The soul has regained its true form after it detached itself from the Tattwas. After that it stands still in its nakedness just for a twinkling of the eye and then it plunges itself into Sivam. Just at the moment of having this plunge the soul is able to have a darsana of the Form of Sivam. But then, since God is not an individualised entity or Being, how can the soul perceive God's form? But the soul could distinguish itself from God. God is seen by the soul to be different from itself in His Intelligence and Omnipotence. The soul knows that God had connected it with the wheel of Samsara by giving it Tanu, Karana, Bhuvana and Bogha made out of Maya, then lifted it up from the abyss of darkness by causing Malaparipaka and Himself appearing as a Paramaguru and lastly by entering its heart in the size of a Thumb. God is everywhere and everything as He is Pure Chit or Para Sakti. This cognition of God as all and Himself takes place within the soul itself and it is this perception that is called Siva Rupam.

8. Siva Darsanam

The experience gained in the seventh step of Dasa Karyani is carried further up by the soul which reaches a closer realisation in its eighth stage or conquest called Siva Darsanam. Perceiving the truth that Siva's Foot is the Stand of Parā Sakti within the soul when it is free from both Ahankara and Mamakara, that Siva's Face is nothing but the soul's seeing Him in all things and everywhere, and that Siva's crown is the Bliss of Silence and seeing naught else save God, the soul must neither be static nor slide back into the Maya. It must never become guilty of imagining that even after its merger in God, it will become entitled to the privilege of performing the Panchakritya. Then it will unite with Paramānanda which union is called Siva Darsanam.

9. Siva Yogam

Whatever may befall a soul, it sees its own self *vis a vis* the Supreme Grace and then sees the Truth of Sivam. Then it reviews all that had happened to him in the light of Sivagnana and then gets

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confirmed in its conviction and attitude that all that happens to it, good or bad flows from Sivam only and all that the soul thinks or does are in reality the thought and actions of Sivam only and all the sense-enjoyments and all the feelings are the actions of Sivam only. Again, the soul knows that nothing can move except through God's Will and that the soul must quietly abide in Him with an attitude of "Not as I Will but as Thou willest." Thus when the soul comes to be in identity with Sivam this stage is called Siva Yogam.

10. Siva Bogham

The last stage in Dasa Karyani is Siva Bogham. The soul must abide in silence without the least trace of the sense of self-agency and in the fulness of its perfected Sivōhambhāvana. When once this erstwhile process of complete identification of the soul with God becomes complete, then God takes over everything and actually swallows the soul by His own Agency. God makes the soul and body His own, and performs all the apparent actions of the soul such as eating, walking and sleeping as if they were His own. All the various enjoyments of this surrendered soul become the enjoyments by Siva Himself. Thus Siva will transmute the soul into His own Self without any distinction. This stage is the veritable Bhumika of the Upanishad or the Para Bogha of the Agamas. While a soul is in this unparalleled state of Advaitic union with Sivam, even if apparently it is seen to transgress the rules of mundane morality and caste rules and commits "crimes" of a heinous nature, since the soul is bereft of all its self-consciousness and agency, it is not held responsible for these transgressions and crimes, because God who has converted the soul into Himself assumes all the responsibility therefor. This Siva Bogham stage is the last one which is impossible to describe in words. It must only be experienced.

K. ATONEMENT OR ABIDE IN HIM

The soul must be at one with Siva and abide in His Grace. The soul's identifying attitude with Siva results in the "striking out of the monstrous, consuming ego" in the words of R. L. Stevenson. With this annihilation of the arrogant and self-centered attitude the soul's good and bad deeds become no more its own but God at once assumes the authorship of the same. By the same soul

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abiding in God's grace its erstwhile dependence on the sense-organs gets terminated and it merges its own separate self with God. The beneficial consequence of such a self-surrender is that good and bad deeds done to this soul by others no more affect it but Siva receives them all as if they had been done towards Himself. Thus the acts done by the soul while in its attitude of atonement or identity with God do not operate as the Ākāmya Karma of the soul but become the deeds done by God Himself. Hence the fruits of such actions do not affect this soul. Again, when this soul abides in His grace, in so far as all acts done by others towards this soul are converted into acts done towards Siva Himself, those acts rebound on others with redoubled effect. The net result is this soul's Ākāmiya Karma goes and with it goes the Prārabda Karma. When these two vanish, Sanchita Karma, Ānava and Māya Mala also disappear. The Kriyas and Yogas performed by those who do not abide in God in utter self-surrender are altogether inefficacious in destroying the chains of their births and deaths.

On the other hand, those who stand in self-surrender unto God will never be affected by their indriyas even if they were to act with their help in the world. Since these ripe souls have surrendered their self-agency and control over senses into God's hands they remain unaffected by love or hatred even while they apparently do deeds with the aid of those sense-organs, just as one who is an adept in the art of neutralising fire sleeps in it unburnt and as one who has swallowed anti-poison drugs is not affected by any poisonous weed. Hence they have no Sanchita Karma. Nor will Prarabda Karma have anything to do with them since they are devoid of their self-agency. Prārabda Karma remains but in the shape of a charred cloth, burnt and black but useless. His other Karmas, though they linger on a little are altogether powerless to bind the souls, just as the smell of asafoetida in the bottle is useless for cooking purposes and the last and lingering revolutions of the potter's wheel are of no use in making pots.

This Siddhantic doctrine of Atonement with God and Abiding in God's Grace is as efficacious as it is interesting. It is a very fascinating theory which has its counter-parts in almost all Theistic Religions and particularly in Vaishnavism and Christianity.

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These are the words of Christ:

"Abide in me and I in you. It is remarkable how the words 'abide in me' correspond with the Siddhantic doctrine of ஏகனேசி (atonement) and the words "I in you" represent the second doctrine of இறைபணி நிற்றல்—God assuming soul's responsibility.

"As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." Here the reference is to the fruit of living namely release. In Saiva Siddhanta the soul by abiding in God avoids the fruits of Karma and achieves the fruits of God's grace.

Rev. Andrew Murray, the author of the book entitled "*Abide in Me*" from St. John has some very illuminating remarks to make regarding this doctrine. About the Christians in general he observes. "While trusting in their Saviour for pardon and for help and reaching to some extent to obey Him, they have hardly realised to what closeness of union, to what intimacy of fellowship, to what wondrous oneness of life and interest He invited them. He said "*Abide in Me.*" This is not only an unspeakable loss to themselves but the Church and the World suffer in what they lose".

" Giving up one's whole life to him, for him alone to rule and order it; taking up his yoke, and submitting to be led and taught, to learn of him; abiding in him to be and only what he wills—these are the conditions of discipleship. (P. 19).

" Union with Himself and so the Father is highest Object" (P. 20).

" O yield yourself this very day to the Blessed Saviour in the surrender of the one thing he asks of you. Give up yourself to abide in him. He himself will work it in you. You can trust him to keep you trusting and abiding." (P. 29)

" He (soul) must therefore cease entirely from his own doing and wait for the working of God in him. As he ceases from self-effort faith assures him that God does what He has undertaken, and works in him." (P. 127).

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As Sir Francis Young has so well sung;

"Though man sits still and takes his ease,
God is at work on man:
No means, no moment unemployed
To bless him, if he can."

Here is Lord Krishna's promise in His Baghavad Gita:

"Place thy mind in me; in me let thy reason enter; then without doubt *thou shalt abide in me* hereafter," (XII: 8.)

L. JEEVAN MUKTA

Like the Sankara's School, the Saiva Siddhanta School also has a place for Jeevan Muktas in its Scheme of Salvation. Jeevan muktas are the released souls who are still in embodied state slightly under the mild influence of their Prarabda Karma which is however completely impotent regarding giving rise to further births.

Though they are almost perfectly free from the operation of all kinds of Karma and the other two Malas also, yet the latter ones are lying in wait for any the least chance to pounce upon the souls, if they were so much as to nod, as Homer himself nods sometimes. Hence they are specifically enjoined to be on their guard against any such lapses on their part, conscious or unconscious. They must be in perennial Nishta to ward off such potential assaults. To confirm themselves in such Nishta they should associate themselves always with the devotees of Siva and worship the ensigns and emblems of Siva worn by such devotees as much as the temples of Siva as if they were themselves Lord Siva. In this act they will sing and dance due to their enraptured state of mind. They will pride themselves over their supreme luck that has been denied to the unlucky many but will humble themselves before their more fortunate compeers and lead a life of blissful obeisance to the blessed devotees of Siva.

Absenee of love towards the devotees means the absence of love towards God himself. Since they have no love for Siva, it is impossible for them to love all the living beings which are God's manifestations. Thus those beings who are devoid of love towards God, His devotees and all other souls will necessarily be their own enemies. Hence the company of these degenerate souls should be

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shunned and the Jeevanmuktas must seek and enjoy the sweet and sacred company of the sincere devotees who will foster the original love in the Jeevanmukatas. These Jeevanmuktas therefore humiliate themselves before the devotees and uttering words of sweetness and love go about clapping their hands in delerium of joy and dance in ecstatic mirth.

"When this joy fills him, then does he revel in God, delight in God and rests in God" as the Mundaka Upanishad puts it (III ; III : 4).

"Then does he love God, delight in God, revel in God and rejoice in God and becomes a Swaraj and Lord and Master in all the worlds" as the Chāndōgya Upanishad has it.

Good Karma will lift one into higher births and worlds, bad Karma will push one into lower ones. As such, sundering both by the wisdom obtained by virtue of worshipping the Sacred Being and without entering future births in this world and the lower and higher worlds, the person who becomes a Jeevanmukta in this life itself does not worry himself where the sun shines and feels no need. Then giving up his body he enters the Fullness of the Supreme God and becomes merged in Him. (S. S. XIII. 31)

Those who attain to Gnāna Samādhi have neither likes nor dislikes ; they desire nothing ; neither do they care for social rules and manners or etiquette. They have no more use for Ashrama rules and Dhana. They are full of purity in heart ; they attach no importance to outward religious emblems or marks. They are no more led by their external or internal organs. They are no more subject to creeds or castes. They become like children and madmen or persons possessed and they delight in ecstatic singing and delicious dancing. (S. S : VIII. 32). Sri Ramakrishna Parmahamsa has been one of the latest and best examples of such a Jeevanmukta during our times.

Further, these Jeevanmuktas depend not upon time or place. They perform actions in utter disregard of their results. Their minds move not like a swing. In all their daily actions like walking or sitting, waking or sleeping, eating or starving, and in wealth or poverty, in pain or pleasure, in enjoyment or separation,

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in likes or dislikes their one constant and continued preoccupation and concern is with God whose Sacred Feet they forget not even for a second. (S: S: VIII. 33)

Those Jeevanmuktas who have realised the Supreme Being even in their waking condition are said to attain to Sarva Nivirtti or absolute freedom. How can we ever describe their greatness? In this very life they have freed themselves of all bonds and have become God Himself. Even if they were to rule the world as crowned kings they will not get attachment for the world (S: S:VII. 35).

This passage bears a remarkable similarity to the one in Chāndōgya Upanishad (VII, 12, 3) which says that "in this condition of Swaraj, when he is fully God-filled, even when he moves about there laughing or eating, playing or rejoicing, be it with women, carriages or relations", he is not affected by these acts.

There is a remarkable coincidence between the descriptions of a Jeevanmukta's state as found in the Upanishads and the Agamic Siddhanta.

Taittiriya Upanishad (ii-9) says: "Him (Jeevanmukta) does not afflict the thought, why have I not done what is good, why have I committed sin?".

Chandogya "He who reaches the highest is above all laws". (1 : 2 : 7).

Brihadaranyaka Upanishad: "In that highest state a thief is not a thief, a murderer not a murderer. He is not followed by good nor followed by evil for he then overcomes all the sorrows of the heart".

This is so because for those who have risen above their selfish egos, morality becomes the very condition of their being and law is fulfilled in love.

As Dr. Radhakrishnan sums up: "The question of morality has no significance. For it is no more the individual that *does* anything. His will is God's will and His life is God's life. He has joined the whole and thus become the whole. All actions flow from the spring in God."

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As Kant says in his "*Metaphysics of Morals*":

"A perfectly good will would therefore be equally subject to objective laws (laws of good) but could not be conceived as *obliged* thereby to act lawfully, because of itself from its subjective constitution it can only be determined by the conception of good. Therefore no *imperatives* hold for the Divine Will or in general for a holy will: *ought* is here out of place because volition is already of itself necessarily in unison with the law."

MOKSHA OR RELEASE

* For want of sufficient time, I propose to give only the Siddhantic Conception of Mōksha in bare outlines in the shape of the concerned stanzas alone from the Sivagnāna Siddhiar.

1. "Some believe that the pleasures derived in the company of young and beautiful damsels is the highest Mukti. Some others believe a residence in the different heavens as the highest Mukti; some others believe the annihilation of the five Skandas as the end (and aim of life). The Mukti of some others is the becoming possessed of the eight attributes; that of some others, a condition analogous to stone; that of some others Viveka. Others hold that the becoming of the True Form of God is the end. Our (Siddhantic) Mukti is the reaching of the Feet of God Siva."

—S. S. VIII: 2:12.

2. "In the Siddhanta, the Supreme Siva has graciously revealed that He will make mature and ripe souls Jeevanmuktas in this one birth alone, after removing their Mala, by bathing them in the ocean of Gnāna, and making them drink of bliss. He will, after freeing such souls from their future births, place them under His own Feet of Final Mukti....."

—S. S. VIII: 2; 16.

3. "Knowing that the soul is like the crystal showing the colours of those in contact and that it shows in itself all the actions of the internal and external senses, and knowing that such actions of the senses are no part of himself, and distinguishing his own real beautiful self by the Grace of God from the false colours of the senses, the seer of such truth will unite with the Lord and will

* For a detailed refutation of the Poorvapaksha Conceptions of Moksha, please see Sivagnana Siddhiar.

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never after leave Him, even as the rushing waters of the river breaking its banks and reaching the ocean, become one with it and can never again return".

—S. S. VIII: 4:37.

4. "As magnet attracts a piece of iron, so God draws unto Himself the soul, and converts it into His own Form as fire converts iron into its form; He destroys the soul's Mala, as the fire rising from and enveloping it destroys the wood; He unites with the soul as the salt unites with water and He subjects and transcends it as the Alchemist's stone does the gold and He transforms all. He mixes with the soul and stands undistinguished from it like the Taste of a syrup of cane-sugar, honey, milk, sweet fruit and sugar-candy."

—S. S. XI: 2: 12.

"The Mellowed Nelli Fruit!
He Who is the Sweet Honey and Milk!
Limitless Nectar and Its flavour too!
When shall I embrace Him and be thus
In mystic nuptial with my Perfeet Gem?"

—Truvāchakam (Stanza 437).

This conception of the Divine union with Siva by St. Mānickavāchakar so wonderfully corroborates the Siddhantic conception of Moksha found expressed in Sivagnana Siddhiar in the stanza cited last.

In the Siddhantic conception of Moksha, there is feeling and perception and the enjoyment of God but there is no consciousness in the soul that it is so enjoying. When such a consciousness enters the soul, there will be duality. Only when there is no such conciousness of the enjoyment of Sivam or Bliss there will be absolute oneness or Advaitam. This in fact is the fundamental difference between Saiva Siddhanta on the one hand and all other systems of Vedic Schools on the other. If the Sankara's Advaita says the soul becomes God, the Siddhantic Advaita says the soul enjoys God, without a consciousness that it so enjoys. In other words, Sankara speaks of the soul becoming the Sugar whereas the Siddhiar speaks of the soul tasting the Sugar. And Sri Ramakrishna Paramahamsa had once frankly voted for the tasting of the Sugar in preference to the becoming the Sugar!

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Hence sings St. Mānickavachakar.

"Thyself is what Thou hast given! Myself is what Thou hast got;
Who is the cleverer of the two? O Sankara do speak!
The Rapture-bliss that knows no end I have well gained from Thee!
Is there e'en a single Thing that Thou hast got from me?"

—Tiruvāchakam (Stanza 393).

— THE END —
OF THE
SPECIAL LECTURES ON SAIVA SIDDHANTA

TIRUCHCHITRAMBALAM

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APPENDIX I

QUESTIONS AND ANSWERS AT THE MEETINGS HELD AT B. H. U.

10—9—1957

Question:—How will the Anava mala leave the soul?

Answer:—The whole process of the world creation by God is only for freeing the souls from Anavamala and the only aim and purpose of the whole body of Sadhana or Soul Culture of Saiva Siddhanta is to free the soul from Anavamala as we will see in the subsequent lectures.

11—9—1957

Question:—If the Sakti alone is active in world creation, is not Rudra a passive and powerless Being?

Answer:—First of all Rudra is not Siva who is the supreme Brahman. Rudra is a guni Rudra who like Brahma and Vishnu of the Trinity is only a functionary under Sivan. 'Santam Sivam Advaitam Chaturtam'. He is the Fourth and the Turiya.

Secondly, Sakti is not a predominant Partner and Siva is not subordinate to Her. She is Sivam's own dynamic aspect. They are related to each other as the Sun and as the rays of the Sun. They are called Siva-Sakti in their aspect of cosmic creation. 'Ayatu Varadā Devi Aksharam Brahma Sammitam'.

Question:—What is the relation between Siva and the soul and world? Bheda or Abedha?

Answer:—Saiva Siddhanta postulates all the three relations between God and the world—They are bhedha like the Sunlight and eyesight, abedha like the Atmabhoda and eyesight and bhedābedha like body and soul?

Question:—When will the Karma and other Malas leave the soul?

Answer:—As will be shown tomorrow, the Sanchita Karma will be destroyed by the Advasodhana, in the Nirvana Diksha by the Gnana Guru, the Akamiamala by the simultaneous dawn of Gnana on the soul and the Prarabda will leave only on attaining Videha Mukhti though the Jeevanmukta can neutralise its mischief by his Sivohambavana.

The Mayamala and Anavamala will leave only on attaining Mukti though they are said to be eternal. There are differing theories regarding the disappearances of Anavamala.

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12—9—1957

Question :—In Mukti if the Jeeva has no Panchakritya, will it not be suffering from an inferiority complex?

Answer :—The question of complexes arises only in the embodied states of the soul. This is called consciousness. But, in disembodied and Mukti states such a question can never arise. In fact the soul in Mukti is not even, according to Saiva Siddhanta, conscious of its enjoyment of the bliss of Mukti. It simply enjoys bliss but it is not conscious that it so enjoys; otherwise there will be no Advitiyam and duality will result. Hence the question of complex, superior or inferior does not arise in the Mukti or Released state of the soul.

———

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APPENDIX II

V. S. JHA
VICE-CHANCELLOR

BANARAS HINDU UNIVERSITY
BANARAS-5

17th October 1957.

I listened with profoundest interest to the last of Prof. K. M. Balasubramaniam's three speeches which he delivered in my University under the auspices of the Philosophy Association. I was greatly impressed by Prof. Balasubramaniam's deep interest in 'Saiva Siddhanta' and *the ease with which he handles the subject.*

(Sd.) V. S. JHA
Vice-Chancellor

B. L. ATREYA, M.A., D.Litt.,
Kt. Com., K.T., M.T.A.,
Padmabhushanam; Professor and Head of
The Departments of Philosophy & Psychology & Indian
Philosophy & Religion.
BANARAS HINDU UNIVERSITY

'ATREYA NIVAS'
Banaras Hindu University
BANARAS-5 (INDIA)

Dated: 23rd Sep. 1957.

I have great pleasure to state that Sri K. M. BALASUBRAMANIAM, B.A., B.L., Tiruvachakamani, delivered three Lectures on various aspects of Shaiva Siddhanta under the auspices of the Department of Philosophy at the Banaras Hindu University. I had the pleasure of inaugurating the lectures, presiding over one of them and listening to all of them. The lecturer kept the audience spell-bound by his eloquence and scholarship. He seems to know the subject very well and presented it in a beautiful manner. He dealt with the subject with the spirit of an advocate and was greatly successful in his attempt. I congratulate the authorities who selected him, on their good choice.

(Sd.) B. L. ATREYA

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Dr. S. K. MAITRA, M.A., Ph.D.
Retd. Head of the Dept. of Philosophy,
HINDU UNIVERSITY, BANARAS.

Quarter No. D/8,
BANARAS HINDU UNIVERSITY,
BANARAS-5.

18-11-57

I had the pleasure of listening to two of the three lectures which Sri K. M. Balasubramaniam, B.A., B.L., Thruvachakamani delivered at this University in September last on Saivism of the Saiva Siddhanta. The lectures were wonderfully inspiring. His marvellous eloquence with the vast knowledge of the subject produced a tremendous impression upon the minds of the audience. But these alone could not have produced the magic effect which his lectures produced, had he not possessed another great quality namely a rare sense of humour. Never could one imagine, before listening to his lectures that the Philosophy of the Saiva Siddhanta could be made so interesting, and what is more, that it could be brought into relation with the problems of the present day. This constituted to my mind the best feature of his lectures. *In fact, it would not be an exaggeration to say that hardly any lecture I had listened to in recent years—and I had listened to hundreds—had produced such a profound impression upon my mind as did these two lectures of Sri Balasubramaniam.*

(Sd.) S. K. MAITRA

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K. CHATTOPADHYAYA, M.A.
Officiating Professor and
Head of the Sanskrit Department.

ALLAHABAD UNIVERSITY
ALLAHABAD

Dated: 6th Sep. 1957.

I have great pleasure in putting down in writing my great appreciation of the lecture of Tiruvachakamani Sri K. M. BALASUBRAMANIAM delivered to teachers and students of the Allahabad University to-day, over which I happened to preside. Sri Balasubramaniam left the beaten track and presented to the audience a passionate account of a great philosophy which has moved the hearts of millions of people. He could show by what he had written and what he added in the course of the talk how the Saiva-Siddhanta is a living force. We should have more and more of such lectures.

I take this occasion of suggesting to the authorities of the Trust that has sent Mr. Balasubramaniam and his predecessors to Allahabad and Banaras, that they might so modify the rules that Allahabad may have the benefit of three lectures in place of the present single one. Men and women on this side would like to know more of this great philosophy of life.

(Sd.) K. CHATTOPADHYAYA

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APPENDIX III

Sri Arulnandi Sivacharya Swamigal Sivagnana Siddhiyar Lectureship Endowment, Rs. 15,000.

By

His Holiness Silasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tiruppanandal in memory of the late Silasri Kasivasi Swaminatha Tambiran Swamigal Avergal to encourage the study of and the spread of learning in the Saiva Siddhanta Sastras.

1. This Endowment was founded by **His Holiness Silasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tiruppanandal** in memory of his predecessor, the late Silasri Kasivasi Swaminatha Tambiran Swamigal Avargal to encourage the study of and spread of learning in Saiva Siddhanta.

2. The Endowment for the lectureship consists of Non-terminable Government Promissory Notes of the face value of Rs. 15,000. The interest on this investment shall be utilised for the honorarium for a series of lectures, not less than four in number annually at the Benares Hindu University and the Allahabad University. The honorarium shall be Rs. 400 unless, revised later, with the consent of the Donor and with a view to lectures being given in other Indian University centres. Such excess of income as there may be, over the honorarium fixed will be added every year to the corpus of the fund. Should at any time the Syndicate consider that no applicant has shown sufficient ability to justify the delivery of the lectures in that particular year or years, the amount of interest accrued shall be added to the corpus of the fund.

3. The terms and conditions of the lectureship are as follows:

(i) The course of lectures which shall be not less than four, three in the Benares Hindu University and one in the Allahabad University, shall be delivered annually at the University centres fixed by the University on a subject explaining the principles of Saiva Siddhanta. The increase

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in the number of lectures shall be subject to the conditions in para 5 infra.

(ii) The lecturer shall be appointed every year by the Syndicate of the Annamalai University either from among the Hindu members of the staff of the University or other Hindus, experts in the Saiva Siddhanta Philosophy. Every year there shall be a new lecturer. The lecturer once selected may have a second turn only after the lapse of 12 years.

(iii) The lecturer shall be chosen irrespective of sex or caste.

(iv) The lecturer should within a month after the delivery of the lectures present to the Annamalai University as well as the Donor of this Endowment and his successors in interest, a copy of each of his lectures. The University may print and publish the lectures at the discretion of the Syndicate.

(v) The lectures shall be the result of a deep study of the sutras of (a) *Sivagnana Siddhiyar*, both *Parapakkam* and *Supakkam* and the six old commentaries on the *Siddhiyar* and (b) *Sivaprakasam* of Sri Umapathi Sivachariar.

(vi) The lectures shall be arranged in consultation with the Benares Hindu University and the Allahabad University immediately before or after the Dasarah Holidays.

(vii) The lecturer shall bring on his return a pot of the holy waters of the Ganges for presentation at the Lord Sri Nataraja Shrine at Chidambaram for abishekam and intimate to the Donor his having done so when he sends a copy of his lecture as required in clause 3 (iv) supra.

(viii) The honorarium shall be paid either in cash or by cheque.

4. It shall be competent for the Syndicate of the Annamalai University to invest in any Government or other trust securities (1) sums available from year to year for investment from the interest in excess over the honorarium as also (2) the capital amount of the investment in case the Government Securities in which the amount is now invested are tendered for payment by Government.

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5. If in the process of investment the face value of the Paper increased and an enhancement of income results either by addition of unspent amounts or by reinvestment, such additional income shall be utilised to increase the number of University centres at which the lectures will be delivered and consequently the honorarium for the lecturer.

6. The Syndicate shall at the end of each year communicate to the Donor or to his successors-in-interest the name and address of the lecturer and the honorarium paid and if in any year no lecture is delivered the amount at credit at the end of the year and shall also publish the accounts in an important Tamil or English Daily News-paper.

Note:—The deed was approved by the Annamalai University in its Syndicate meeting held on 29th September 1944 and Senate held on 12th December 1944.

AWARDS

1946 Delivered in Feb. 1947

Tiru G. Subramania Pillai, M.A., B.L.,
Professor and Head of the Tamil Research Department.
Annamalai University, Annamalainagar.

(1947 not awarded)

1948

Tiru R. Ramanujachariar, M.A.,
Head of the Department of Philosophy,
Annamalai University, Annamalainagar.

1949

Tiru T. S. Kandaswami Mudaliar, M.A.,
Vakil, Sattur, Ramnad Dt.

1950

Tiru M. Balasubramania Mudaliar, B.A., B.L.,
Advocate 150, Govindappa Naicken Street, Madras-1.

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1951

Tiru K. Vajravelu Mudaliar, B.A., L.T.,
Assistant, Pachaiyappa's High School, Kancheepuram.

1952

Tiru S. Satchidanandam Pillai, B.A., L.T.,
Retd. District Educational Officer, & Ex-Registrar, Annamalai University, 175-A Lloyds' Road, Royapettah, Madras-14.

1953

Dr. T. M. P Mahadevan, M. A., Ph. D.,
Professor of Philosophy, University of Madras, Madras-5.

1954

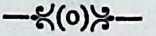
Yogi Shuddhananda Bharatiar,
Vadalur, South Arcot Dt.

1955 delivered in 1957

Tiruvachakamani K. M. Balasubramaniam, B.A., B.L.,
Advocate, Tiruchirapalli-2.

1959

Dr. V. A. Devasenapathy, M. A., Ph. D.
Reader in Philosophy, University of Madras, Madras-5.



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ERRATA

Page No.	Line No.	Error	Correction
3	30	descendents	descendants
9	23	acquaintence	acquaintance
12	25	Visishtadvaitin	Visishtadvaitins
13	21	(Parama Vyōmam	(Parama Vyōmam)
14	5	Anyata (Lord).	Anyata (Lord)".
14	6	definte	definite
14	37	dowells	dwells
15	32	benificial	beneficial
16	27	Brama	Brahma
18	4	reargd	regard
18	31	Lakshna	Lakshana
19	9	Mahabāratha	Mahābhārata
20	17	Astha	Ashta
25	7	Brhmman	Brahmman
26	9	Jakrata	Jagra
26	15	thy	the
26	19,21,22 and 27	Triod	Triad
27	24	Maheswra	Maheswara
28	28	Magnifests	Manifests
29	last line	cannonised	canonised
31	2	highest"	highest."
37	23	substancc	substance
39	16	child.	child,
39	15–16	differenee	difference
40	4	inseparablitiy	inseparability
40	12	advaita.	advaita".
41	37	Vedie	Vedic
41	38	word 'Advitiyam'	third word 'Advitiyam'
41	39	third of the	of the
45	34	perptuate	perpetuate
47	15	occuring	occurring
47	34	"Ex Nihil fit."	"Ex Nihil Nihil fit."
48	18	tileological	teleological
51	9	Throuch	Through
54	21	thc	the
56	24	fold	fold "
59	12	thc	the
59	13	now here	nowhere
59	14	in at	in
60	4	world"	world.' "
60	30	System	that System
68	20	Prakrati	Prakriti
70	31	Ichacha	Ichcha
74	31	Prayogabhava	Prayogabhava)
80	10	Ghānendriyas	Gnānendriyas
81	1	thirty-one	thirty
89	35	Sushputi	Sushupti
93	2	guru	guru.
93	28	conjuction	conjunction

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100	27	pursuses	pursues
108	32	Moha	Moha.
117	33	body	body.
118	24	sushuapti	sushupti
120	27	three fold	three-fold
126	15	respeetive	respective
127	29	interse	*inter se*
127	last line	itself	Itself
128	last line	therefore of	therefore
130	last line	descend.	descend."
136	4	and Saloka	Sameepya and Saloka.
143	27	abehda	abedha
145	28	appehended	apprehended
146	19	interpretion	interpretation
146	19	conseqnently	consequently
146	20	that	those
146	33	abheda	abedha
147	1	ambavana	hambhāvana
147	26	fructify the	fructify in the
148	5	can even	can ever
148	11	indentity	identity.
149	24	ennumerated	enumerated
152	last line	desire,"	desire."
153	15	Lord'	Lord
153	28	thc	the
156	8	effeets	effects
156	11	eonsequences	consequences
156	13–14	furtherence	furtherance
157	11	Advans	Adhvans
157	26	aspeet	aspect
157	31	God"	God
157	36	Mantrādhvam	Mantrādhvan
159	7	on the hand	on the one hand
160	15	Mantradvan	Mantradhvan
161	4	Advans	Adhvans
162	12	existenee	existence
167	26	Shadadvans	Shadadhvans
167	28	Advasodhana	Adhvasodhana
167	32	corollory	corollary
170	10	decaying	decoying
171	18	chatising	chastising
173	31	exeept	except
182	32	Absenee	Absence
183	3	Jeevanmukatas	Jeevanmukhtas
183	5	delerium	delirium
184	5	Nivirtti	Nivritti
186	19	Perfeet	Perfect
186	20	Truvachakam	Tiruvachakam
188	16	He is	Siva is
188	6 from bottom	Akamiamala	Akamia Karma
188	last line	disappearances	disappearance
191	7	Thruvachakamani	Tiruvachakamani

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BOOKS IN ENGLISH

BY

THE SAME AUTHOR

1. TIRUVACHAKAM By St. MANICKAVACHAKAR
   —*Metrical English Translation*—Price Rs. 10.

2. A SHORT SURVEY OF SAIVA SIDDHANTA
   —*A Collection of Talks in the A. I. R., Madras*
   Price Re. 1.